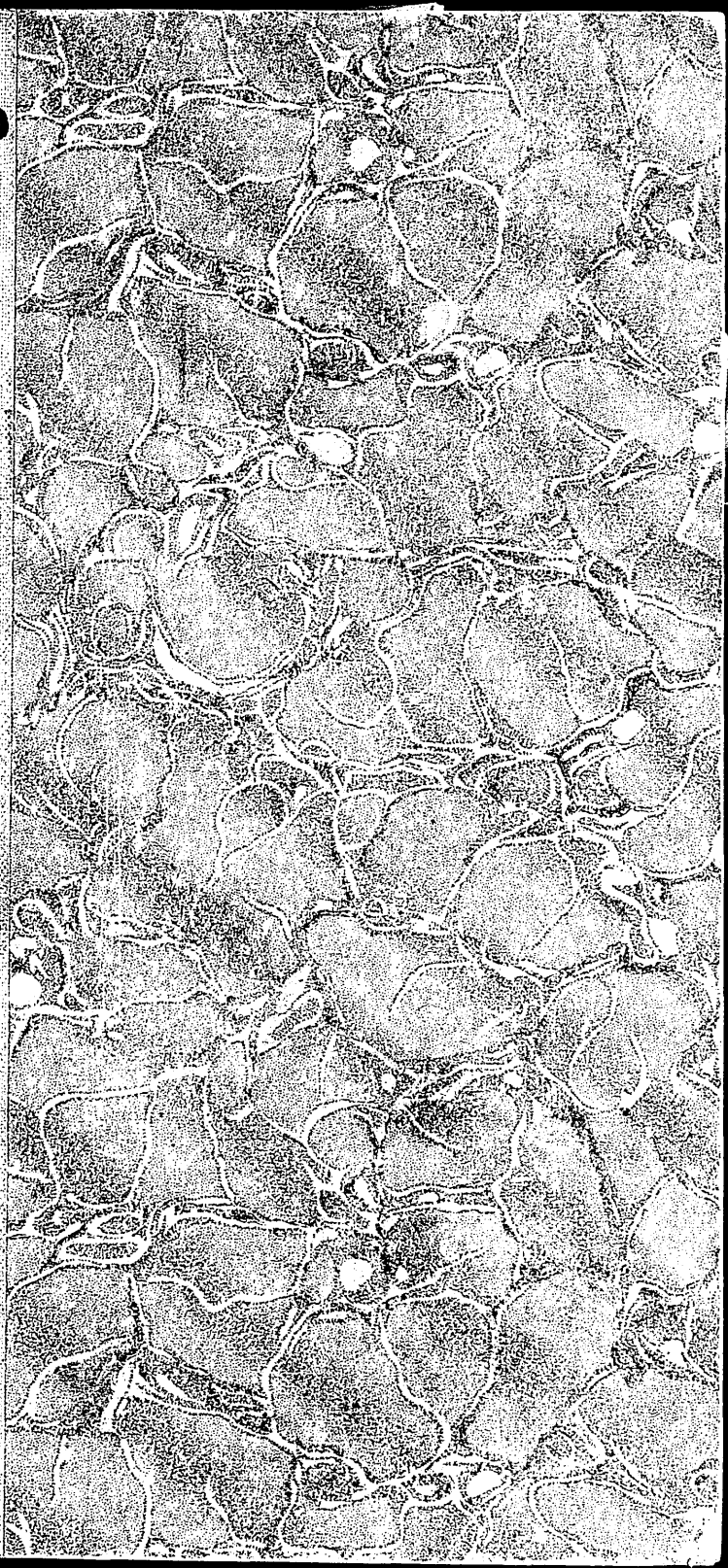


— BIBLE CONVENTION, PHILADELPHIA, 1837 —

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PROCEEDINGS

OF THE

BIBLE CONVENTION,

Philadelphia, 1837

WHICH MET IN

PHILADELPHIA, APRIL 26, 27, 28, AND 29, 1837,

TOGETHER WITH THE

REPORT OF THE BOARD OF MANAGERS

OF THE

AMERICAN AND FOREIGN BIBLE SOCIETY,

EMBRACING THE PERIOD OF ITS

PROVISIONAL ORGANIZATION.

NEW-YORK:

PRINTED FOR THE AMERICAN AND FOREIGN BIBLE SOCIETY.

John Gray, Printer.

1837:

BV 2370
A48

CONSTITUTION
OF THE
AMERICAN AND FOREIGN BIBLE SOCIETY.

ART. I. The name of this Society shall be **THE AMERICAN AND FOREIGN BIBLE SOCIETY.**

ART. II. The object of this Society shall be to aid in the translation, printing, and circulation, of the Sacred Scriptures.

ART. III. Each contributor of three dollars annually shall be a member.

ART. IV. Each contributor of thirty dollars at one time shall be a member for life.

ART. V. Each contributor of one hundred and fifty dollars shall be a life director.

ART. VI. Every Baptist minister who is a life member, and all Life Directors, shall have the privilege of participating in the deliberations of the Board.

ART. VII. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. VIII. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, sixteen of whom shall reside in the city of New York, or its vicinity; the whole board to be elected annually by the Society, and to hold their office until superseded by a new election. The board shall have power to fill such vacancies as may occur in their number.

ART. IX. The President, Vice Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the board.

ART. X. The managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, five of whom shall be a quorum.

ART. XI. The managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life, or directors for life.

ART. XII. At the meetings of the Society, and of the board of managers, the president, or, in his absence, the vice president first upon the list then present, and in the absence of all the vice presidents, the treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. XIII. The annual meeting of the Society shall be held at New-York on Thursday after the last Wednesday in April in each year, or at any other time or place, at the option of the Society, when the accounts of the treasurer shall be presented, and a president, vice presidents, secretaries, treasurer, and a board of managers, shall be chosen for the ensuing year.

ART. XIV. The president shall, at the written request of six members of the board, call special meetings of the board of managers, causing at least three days notice of such meetings.

ART. XV. The whole of the minutes of every meeting shall be signed by the chairman and secretary.

ART. XVI. No alteration shall be made in this Constitution, except by the vote of two thirds of the members of the Society present at an annual meeting.



Baptist union theological
seminary

1837.

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BIBLE CONVENTION.

Philadelphia, April 26, 1837.

In compliance with a call from a committee appointed for the purpose, delegates from various religious bodies connected with the Baptist denomination in the United States, assembled this day at 4 o'clock, P. M., in the meeting house of the First Baptist Church, to consider and decide upon the duty of the denomination, in existing circumstances, respecting the translation and distribution of the Sacred Scriptures.

The Convention was called to order by Spencer H. Cone, of New-York, and on motion, Rufus Babcock, Jr. was appointed chairman pro tem. and Adiel Sherwood and Barón Stow, secretaries, pro tem.

Prayer was offered by Francis Wayland, Jr., of Rhode Island.

The delegates then presented their credentials, and the following list, duly certified, was made out.

MAINE.

Baptist State Convention—Adam Wilson, John S. Maginnis, Thomas Curtis, Alvan Felch.

NEW-HAMPSHIRE.

Baptist State Convention—Eli B. Smith, Ebenezer E. Cummings, Oren Tracy.

New-Hampshire For. Bib. Soc.—Dura D. Pratt, Leonard Tracy.

VERMONT.

Baptist State Convention—Ira Persson, Elijah Hutchinson.

Shaftsbury Central Aux. Bib. Soc.—Warham Walker.

MASSACHUSETTS.

Northern Bap. Education Soc.—Ebenezer Thresher, jun., Caleb Parker, jun.

Randolph Baptist Church—Conant Sawyer.

Sharon Baptist Church—George N. Waitt.

Tynsgsborough Baptist Church—J. W. Parkis.

Westfield Baptist Association—J. M. Graves.

Berkshire Bap. Association—J. Wilder, J. L. Smith.

Salem Bible Translation and For. Miss. Soc.—Addison Parker, N. W. Williams, John Holroyd, Lemuel Porter, jun.

Federal-st. Baptist Church, Boston—George B. Ide, Heman Lincoln, Charles D. Gould.

Sturbridge Bap. Association—Isaac Merriam.

Wendell Bap. Association—Stephen S. Nelson.

Worcester Baptist Assoc.—Jonathan Aldrich, Joshua T. Everett.

First Bap. Church, Boston—Moses Pond.

Boston Baptist Association—Daniel Sharp, William Hague.

Barnstable Bap. Assoc.—Seth Ewer, Henry Marchant.

New-England S. S. Union—S. S. Mallery.

Middlesex and Norfolk Miss. Soc.—J. W. Parker, Joseph Hodges, jun.

Baptist Church in Baldwin Place, Boston—Baron Stow, Jas. D. Knowles, Samuel Beal, Lewis Jones, Thomas Shaw.

Roxbury Bap. Church—Samuel Walker.

Baptist State Convention—Charles O. Kimball.

Old Colony Baptist Association—John Allen.

RHODE ISLAND.

Warren Baptist Association—Francis Wayland, jun., David Benedict, John Blain, William Phillips, Silas Spaulding, J. C. Welsh.

Baptist State Convention—Horace A. Wilcox, Thomas B. Ripley.

CONNECTICUT.

Stonington Borough Baptist Church—J. S. Anderson.

Union Baptist Assoc.—J. G. Collom.

Hartford Baptist Assoc.—H. D. Doolittle, James L. Hodge.

Lebanon Bap. Church—Levi Meech.

Ashford Bap. Assoc.—William Bowen, B. Cook, jun.

New-Haven Bap. Assoc.—Jno. Cookson, Rollin H. Neale.

Hartford Baptist Church—Lucius Bolles, J. W. Dimmock.

Hartford Bib. Soc.—Henry Jackson, Irah Chase, Edward Bolles, Philemon Canfield, Waterman Roberts, J. French.

Stamford Bib. Soc.—William Biddle.

Saybrook Bib. Soc.—John H. Baker.

Connecticut Baptist Bib. Soc.—Alfred Gates.

NEW-YORK.

Amer. and For. Bib. Soc.—C. G. Sommers, William Colgate.

Bap. Miss. Convention of the State of N. Y.—Edward Kingsford, A. M. Beebe, Daniel Putnam, Amasa Smith, Joel S. Bacon, O. C. Comstock, Daniel Hascall, S. Ingham, Thomas Wilks.

Chenango Assoc. Bib. Society—J. H. Chamberlain.

Cortlandt Assoc. Bib. Soc.—Thomas Purinton.

Dutchess Assoc. Bib. Soc.—Philip Roberts, jun., E. W. Dickinson.

Genesee Co. Bib. Soc.—Joseph Elliott, William Arthur.

Hudson River Assoc.—B. M. Hill, R. F. Winslow, J. W. Green, A. Baker.

Madison Assoc. Bib. Soc.—Nathaniel Kendrick, John Peck, Lewis Leonard, John Smitzer.

Monroe Co. Bib. Soc.—Elon Galusha.

Oneida Assoc. Bib. Soc.—John R. Ludlow, R. P. Lamb.

Onondaga Assoc. Bib. Soc.—C. M. Fuller, John Manro, Isaac Hill.

Oswego Assoc. Bib. Soc.—Peter Woodin, John Waterman.

Otsego Assoc. Bib. Soc.—William B. Curtis, Thomas Houston.

Rensselaer Bap. Assoc.—David Corwin, Reuben Winegar, jun.

Saratoga Bap. Assoc.—C. B. Keyes, A. H. Palmer.

Stephentown Bap. Assoc.—L. Covell.

Hamilton Inst. Bib. Soc.—John H. Raymond, L. Stilson, Wm. W. Everts, Frederick Ketcham.

Ministerial Conf. of the City of New-York and vicinity—Luther Crawford, John Middleton.

Amenia Bap. Church—Luman W. Webster.

Amity-st. Bap. Church, N. Y.—W. R. Williams, D. Williams, T. R. Green.

Athens Baptist Church—Samuel B. Willis.

Bethel Baptist Church, N. Y.—Wm. G. Miller.

Cattskill Bib. Soc.—Samuel Wilson.

Cazenovia Bib. Soc.—Wm. Clarke, James Nickerson.

Central Bap. Church, N. Y.—William H. Card, Micajah Stanniels.

First Bap. Church Bib. Soc., N. Y.—William Parkinson, T. Thomas, P. Conrey, S. Pier, W. Durburrow, J. Geer, B. B. St. John, L. Denney.

First Bap. Church, Albany—A. L. Covell, J. G. Wasson, J. P. Brayton.

First Bap. Church, Brooklyn—Jonathan Going, Silas Hsley, C. W. Bradbury.

Freetown Bap. Church—D. B. Purinton.

Homer Bap. Church—J. W. Taggart.

Hamilton Bap. Church Bib. Soc.—Aaron Perkins.

Hudson Bap. Church Bib. Soc.—Moses Field.

Le Roy Bap. Church—Thomas A. Warner.

Macedon Bap. Church Bib. Soc.—Lewis Ranstead, P. Spear.

North Bap. Church, N. Y.—J. H. Townsend.

North Beriah Bap. Church, N. Y.—Duncan Dunbar, John Wellslager, William Keep.

North Beriah Bap. Church Bib. Soc., N. Y.—Amos Bridges, Thos. Davis.

Oliver-st. Bap. Church, N. Y.—S. H. Cone, T. Purser, W. D. Murphy, W. Williams, T. B. Hotchkiss, L. Davies, J. West.

Oliver-st. Female Bib. Soc. N. Y.—Silas J. Evans, S. Raynor, Zebedee Ring.

Pearl-st. Bap. Church, Albany—B. T. Welch, J. A. Burke.

Schenectady Baptist Church—John Pierson.

Second Church Brooklyn Bib. Soc.—Octavius Winslow, Alexander Stewart.

Staten Island Bap. Church—Samuel White.

Sixteenth-st. Bap. Church, N. Y.—David Bernard.

South Bap. Church Bib. Soc. N. Y.—Thomas T. Underwood, R. C. Smith.

Stanton-st. Bap. Church, N. Y.—George Benedict, John N. Wyckoff, James Cowan.

West Baptist Church, N. Y.—John Dowling, Wm. Winterton, Charles W. Houghton.

West Troy Bap. Church—Frederick S. Parke.

Whitesborough Bap. Church—Clessen P. Sheldon.

Essex and Champlain Bap. Assoc.—Hiram Safford.

NEW-JERSEY.

Nottingham Square Bap. Church—Searing Stites, Richard Bassaw, Henry Hutchinson.

Burlington Bap. Church—Samuel Aaron, John Boozer, Peter Powell, David Oliver, Jacob Wright, James Tage, Daniel Kelsay, Wm. V. Wilson, Joseph Beldon, John Courtney.

Pemberton Baptist Church—Timothy Jackson, Thos. Swaim.

Baptist State Convention—Daniel Dodge, Henry Smalley, G. S. Webb, M. J. Rhees, P. P. Runyon, James E. Welch.

Newark Bap. Church—James Hague, jun.

Mount Holly Bap. Church—Henry K. Green, A. H. Smith, W. Lucas.

Vincent Town Bap. Church—William Smith.

Bordentown Bap. Church—John C. Harrison, Thomas T. Blyer, Joseph K. Hillegas.

Trenton and Lambertton Bap. Church—David Brister, Joab H. Mershon.

First Bap. Church, Cape May—Samuel Smith.

Second Bap. Church, Cape May—M. Quin.

Scotch Plains Baptist Church—John Rogers.

Rahway Baptist Church—Simon J. Drake, Robert B. Moore.

First Bap. Church, Cohansey—Noah Flanagan, Samuel Fithian.

Hightstown Baptist Church—C. W. Mulford.

Cedarville Bap. Church—E. D. Fendall, Ebenezer Westcott.

Flemington Bap. Church—Charles Bartollett.

Upper Freehold Bap. Church—James M. Challiss, Ezborn R. Cole.

Camden Bap. Church—Joseph Shep-

pard, Charles Saxton, Isaac Smith, Aaron Fortener.

Jacobstown Bap. Church—Charles J. Hopkins.

Sussex Bap. Assoc.—Isaac Moore, T. C. Teasdale.

Morristown Bap. Church—William Sym.

Freehold Bap. Church—Peter Simonson.

Woodstown Baptist Church—Elijah Griffith, William Bacon.

Bridgton Fem. Bib. Soc.—Thomas G. Keen.

Bib. Soc. of 2d Bap. Church, Middletown—William D. Hires.

Salem Bap. Church—Samuel Nightingale, John P. Cooper.

PENNSYLVANIA.

Philadelphia Bap. Association—H. G. Jones, Joseph Mathias, John S. Jenkins, Samuel Huggens, Joseph Walker, R. F. Young, Joseph Taylor, D. A. Nichols.

Blockley Bap. Church—J. R. Hampson, Thomas Davis.

Norristown Baptist Church—Charles E. Wilson.

Milestown Baptist Church—Levi G. Beck, William Hartley.

Lower Dublin Bap. Church—Thomas Miles, Morgan Holmes.

Centre Bap. Assoc.—Joseph Miles, D. Williams, F. R. Potts, C. Tucker, jun.

Central Union Bap. Assoc.—William T. Brantly, C. Moore, B. R. Loxley.

Bridgewater Baptist Church—J. B. Worden.

Pittsburgh and Alleghany Bib. Soc.—William Shadrach, Joseph Trevor, Samuel Williams, B. Allen.

Reading Bap. Church—E. M. Barker.

Great Valley Bap. Church—Leonard Fletcher, William B. Bingham, David Phillips, John M. Pugh.

Great Valley Bib. Soc.—John Pugh, Edward Siter, Thomas Jones, George Phillips, John Jones, Z. Supplee.

Bap. Fem. Bib. Assoc., Phila.—J. H. Kennard, William M. Collom, Alexander Burden, Thomas Woodcock, Joseph Bamhurst, John Mustin, Thomas Price, Thomas Rawlings, T. P. Sherburne, William B. Way, Samuel Rue.

West Chester Bap. Church—George J. Miles.

Willistown Baptist Church—Daniel Trites.

Moyamensing Bap. Church, Phila.—Benjamin Siegfried.

Abington Bap. Assoc.—Henry Curtis,

Rufus Grinnell, Lucien Hayden, Jas. Mumford.

Fem. Bib. Soc. Lower Dublin—Nathan Stetson.

Sansom-st. Bap. Church, Phila.—A. D. Gillett, John Hasall, W. Moore, A. Mustin, D. B. Hinman, C. Wilkinson, J. B. Trevor.

New Market-st. Bap. Church, Phila.—John Jones, P. Ebert, J. Townsend, C. A. Wilson, S. B. Shepherd.

Goshen Bap. Church—Joseph Jones.

Holmesburg Bap. Church—John Ellis, J. W. Griffith, George W. Holmes, W. Bartollett,

Spruce-st. Bap. Church—Rufus Babcock, jr., Thomas Larcomb.

Windsor Bap. Church—Josiah Phillips.

Phoenixville Baptist Church—Philip Jones.

Northumberland Bap. Assoc.—George Higgins, James Moore, jr.

Brantrim Bap. Church—Elijah Sturdevant.

Spruce-st. Fem. Bib. Soc., Phila.—J. M. Linnard, Silas W. Sexton.

Central Baptist Church, Phila.—J. J. Woolsey, D. T. Stuart.

Frankford Bap. Church—J. Salmon, J. Reed, E. Shallcross, G. Young.

Roxborough Bap. Church—Thomas Levering, David J. Morgan, Wm. Rooney.

Lower Merion Bap. Church—John P. Walter, John P. Hall, Bethel Moore, Thomas Foreman, Aaron Johnson.

DELAWARE.

Delaware For. Bib. Society—C. W. Denison.

MARYLAND.

Maryland Union Assoc.—Stephen P. Hill, William Crane.

DISTRICT OF COLUMBIA.

Washington Bib. Soc.—Obadiah B. Brown.

Second Church Bib. Soc., Washington—Robert P. Anderson.

VIRGINIA.

Portsmouth Baptist Assoc.—Thomas Hume, A. P. Repiton.

Bruington Bap. Church—William S. Hansell, J. Keen.

Baptist Churches, Richmond—Jacob F. Barnes, Joseph Mettam, A. J. Crane.

Dover Bap. Assoc.—John Goodall, James C. Crane.

Moratico Bib. Soc.—A. Hall.

Virginia and For. Bib. Soc.—J. B. Jeter, J. B. Taylor, Eli Ball.

Roanoke Bap. Assoc.—J. G. Mills.

Parkersburg Bible Society—Hiram Gear, (of Ohio.)

Appomattox Bap. Assoc.—A. A. Davidson, E. W. Roach.

Goshen Bap. Assoc.—James Fife, Hemdon Frazer.

Danville Bap. Church—Isaac S. Tinsley.

Cumberland-st. Bap. Church, Norfolk—Thomas D. Toy.

Fredericksburg Bap. Church—John Teasdale.

Northumberland Bib. Soc.—Edwin Nelms.

Va. E. Shore Bib. Society—William Laws.

NORTH CAROLINA.

N. C. Bib. Soc.—Thomas Meredith, John Armstrong, Francis Hawley, Amos J. Battle.

Anson Co. Aux. Bible Society—John Culpepper.

SOUTH CAROLINA.

Lower Fork of Lynch's Creek Church—Thomas Mason.

Edgefield Bap. Assoc.—William B. Johnson.*

GEORGIA.

Georgia Bap. Assoc.—Adiel Sherwood.

ALABAMA.

Ala. Bap. Bib. Soc.—Joseph Lacy,* Ira M. Allen, Robert W. Cushman, (of Philadelphia.)

MISSISSIPPI.

Bap. State Convention—R. G. Green.

TENNESSEE.

Tenn. Bap. Convention—Robert B. C. Howell.*

Third Creek Bap. Church, (E. Tenn.)—Samuel Love.

KENTUCKY.

Pleasant Grove Bap. Church—Robert T. Anderson.

OHIO.

Miami Co. Bib. Society—Alfred Bennett.

Cincinnati Bib. Soc.—J. B. Cook.

MICHIGAN.

Bap. State Convention—John Booth, Robert Turnbull.

INDIANA.

Laughery Bib. Soc.—Isaac Ferris.

ILLINOIS.

Chicago Bap. Church—B. H. Clift.

* Absent.

On motion, a committee of one from each state and district represented, was appointed to nominate officers of the Convention, viz :—

Adam Wilson, Maine,
E. E. Cummings, New-Hampshire,
Ira Person, Vermont,
N. W. Williams, Massachusetts,
J. C. Welsh, Rhode Island,
John Cookson, Connecticut,
Elon Galusha, New-York,
G. S. Webb, New-Jersey,
J. H. Kennard, Pennsylvania,
C. W. Denison, Delaware,
Hiram Gear, Ohio,
John Booth, Michigan,

William Crane, Maryland,
O. B. Brown, Dist. of Columbia,
James B. Taylor, Virginia,
Thomas Meredith, North Carolina,
Thomas Mason, South Carolina,
Adiel Sherwood, Georgia,
R. W. Cushman, for Alabama,
R. G. Green, Mississippi,
Samuel Love, Tennessee,
Robert T. Anderson, Kentucky.
Isaac Ferris, Indiana,
B. H. Clift, Illinois.

On motion,

Resolved, That the officers be elected by hand vote.

Resolved, That a committee of three be appointed to prepare rules of order for the government of the Convention.

The committee consists of B. T. Welch, O. C. Comstock, and J. M. Linnard.

On motion,

Resolved, That when the Convention shall adjourn, it be till 9 o'clock to-morrow morning.

The committee of nomination reported, recommending the following individuals for officers :—

RUFUS BABCOCK, Jr., *President*,

ADIEL SHERWOOD, } *Secretaries*,
BARON STOW, }

who were unanimously elected.

Adjourned.

Prayer by Thomas Curtis, of Maine.

Thursday morning, April 27.

The Convention met agreeably to adjournment.

Prayer was offered by S. H. Cone, of New-York.

The journal of yesterday was read and approved.

The committee appointed to prepare rules of order reported, and their report was accepted without amendment, as follows :—

1. The President shall take the chair precisely at the hour to which the Convention adjourned. He shall decide all questions of order and precedence, subject to an appeal to the Convention.

2. At every sitting, the business shall be opened and concluded by prayer.

3. All resolutions shall be presented in writing, and distinctly read from the chair previous to discussion ; and when susceptible of division, they shall, at the request of two members, be so divided that the question be taken upon the separate points. No amendment shall be entertained that tends to destroy the original resolution ; but substitutes may be admitted on postponement of the matter under debate. Members may have the privilege of withdrawing what they have submitted, unless amended by the Convention.

4. No member shall speak more than twice to the same question, unless on leave asked and obtained ; but may explain or correct a misapprehension.

5. Members speaking shall confine themselves strictly to the subject of discussion, and shall not be interrupted except by the chair.

6. A motion to adjourn shall always be in order, and taken without debate.

The following additional rule was proposed :—

"Any delegation may require that a question be taken by ayes and noes ; and in such case every religious body represented in this Convention shall be entitled to one vote."

An amendment was offered, striking out the words "religious body," and inserting "state and district."

The rule and amendment were both laid on the table.

The following resolution was offered :—

Whereas the American Bible Society has ratified the resolutions of the Board of Managers, passed Feb. 17, 1836—Therefore,

Resolved, That it becomes the duty of the Baptist denomination of the United States to form a distinct organization for Bible distribution, and translation in foreign languages.

By request, the resolution was divided, so as to separate the words "in foreign languages."

As a substitute for the former part, including the preamble, the following was proposed, and after discussion, passed :—

Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States to organize a distinct Society, for the purpose of aiding in the translation, printing, and circulation, of the Sacred Scriptures.

The latter part of the resolution, viz., "in foreign languages," was laid on the table.

The following resolution was offered :—

Resolved, That a committee of one delegate from each State represented here be appointed, to whom shall be referred the consideration of the question, whether or not the proposed society shall be confined to foreign translation ; and that the committee report at the opening of the next session.

Pending the debate upon this resolution, the Convention adjourned till half-past seven o'clock, P. M.

Prayer by James B. Taylor, of Va.

Half-past 7, P. M.

The Convention met agreeably to adjournment.

Prayer by Daniel Sharp, of Mass.

The resolution under discussion at the close of the morning session was laid on the table.

The clause of the resolution which was laid on the table in the morning, embracing the words "in foreign languages" was taken up and discussed.

The following addition was proposed as an amendment,—“and for their circulation in the English language in the version now in common use.”

Before taking the question, the Convention adjourned till 9 o'clock to-morrow morning.

Prayer by John Culpepper, of N. C.

Friday, April 28.

The Convention met agreeably to adjournment.

Prayer was offered by W. T. Brantly, of Pennsylvania.

The journal of yesterday was read and approved.

It was ordered that the Secretaries continue to enrol the names of delegates who may present the requisite credentials.

The communications addressed to the Convention, including the credentials of the delegates, were referred to a committee consisting of C. G. Sommers, Lucius Bolles, and Jonathan Going.

The unfinished business of yesterday was taken up, the question being on the amendment under consideration when the Convention adjourned last evening.

The discussion was continued, but before taking the question, the Convention adjourned till 3 o'clock. P. M.

Prayer by Adiel Sherwood, of Ga.

Afternoon.

The Convention met agreeably to adjournment.

Prayer by Henry Jackson, of Connecticut.

The discussion of the amendment under consideration before adjournment, was resumed.

After Prayer by John Peck, of N. Y., the question was taken, and decided in the negative.

A motion was made to strike out the words "in foreign languages," and discussed.

Pending the discussion, the Convention adjourned till half-past 7 o'clock in the evening.

Prayer by Thomas Mason, of S. C.

Evening.

The Convention met agreeably to adjournment.

Prayer by James E. Welch, of N. J.

The committee to whom were referred the credentials and letters, reported in part, verbally, and were instructed to bring in a written report.

The question was taken upon the proposition to strike out the words "in foreign languages" and decided in the affirmative.

The following resolutions were then proposed and passed :—

Resolved, That this organization be known by the name of the American and Foreign Bible Society.

Resolved, That the Society confine its efforts during the ensuing year to the circulation of the word of God in foreign tongues.

Resolved, That the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution.

Resolved, That a committee of one from each state and district represented in this Convention be appointed to draft a constitution, and nominate a board of officers and managers for the ensuing year.

The committee contemplated by the last resolution consists of

Nathaniel Kendrick, New-York,
Thomas Curtis, Maine,
Oren Tracy, New-Hampshire,
I. Person, Vermont,
Lucius Bolles, Massachusetts,
D. Benedict, Rhode Island,
Daniel Dodge, New-Jersey,

H. Jackson, Connecticut,
Joseph Miles, Pennsylvania,
Charles W. Denison, Delaware,
S. P. Hill, Maryland,
Obadiah B. Brown, Dist. of Columbia,
Eli Ball, Virginia,
J. Culpepper, North Carolina,

Thomas Mason, South Carolina,
Adiel Sherwood, Georgia,
R. W. Cushman, Alabama,
R. G. Green, Mississippi,
Samuel Love, Tennessee,

Robert T. Anderson, Kentucky,
J. B. Cook, Ohio,
John Booth, Michigan,
I. Ferris, Indiana,
B. H. Clift, Illinois.

On motion,

Resolved unanimously, That the members of this Convention cordially concur with their brethren of sister denominations, to secure from desecration the Lord's day, and to promote its due observance.

On motion,

Resolved unanimously, That this Convention beg to express their warmest thanks to the kind friends who have so hospitably entertained them during their visit in this city; and that they consider the systematic and efficient means to provide for their accommodation as presenting an example worthy of imitation on all similar occasions.

Adjourned till 10 o'clock to-morrow morning.

Prayer by Stephen S. Nelson, of Massachusetts.

Saturday, April 29.

The Convention met agreeably to adjournment.

Prayer by Samuel Williams, of Pa.

The journal of yesterday was read and approved.

The committee to whom were referred the communications addressed to the Convention, made the following report, which was accepted.

The Committee to whom was referred the communications addressed to the Convention, including the credentials of the delegates, beg leave to Report—

That the documents submitted to them, consist chiefly of letters, embracing credentials of the delegates composing this Convention; together with the minutes of associations, state conventions, and mission societies, some of which contain certificates of the appointment of delegates, and others, expressing the definite opinions of those bodies upon the Bible question. In nearly all the letters and minutes where particular instructions are given to the delegates, your Committee find a very decided sentiment in favour of a distinct and unfettered organization, for Bible translation and distribution.

CHARLES G. SOMMERS, *Chairman.*

On motion,

Resolved, That this Convention regard the Christian Review as highly important to the interests of religion and learning, and as entitled to the cordial and efficient support of their brethren throughout the country.

The Committee appointed to draft a constitution and nominate officers, reported a form of a constitution. This part of the report was accepted, and the draft was taken up, each article by itself. While the first article was under consideration, the convention adjourned till 3 o'clock P. M.

Prayer by Samuel Love, of Tenn.

Afternoon.

The Convention met agreeably to adjournment.

Prayer by Benajah Cook, jr. of Con.

The discussion of the Constitution was resumed, and all the articles were adopted without amendment.

CONSTITUTION.

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ART. VI. Every Baptist minister who is a life member, and all life directors, shall have the privilege of participating in the deliberations of the Board.

ART. VII. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. VIII. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, sixteen of whom shall reside in the city of New-York, or its vicinity; the whole board to be elected annually by the Society, and to hold their office until superseded by a new election. The board shall have power to fill such vacancies as may occur in their number.

ART. IX. The President, Vice Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the board.

ART. X. The managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, five of whom shall be a quorum.

ART. XI. The managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life, or directors for life.

ART. XII. At the meetings of the Society, and of the board of managers, the president, or, in his absence, the vice president first upon the list then present, and in the absence of all the vice presidents, the treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. XIII. The annual meeting of the Society shall be held at New-York on Thursday after the last Wednesday in April in each year, or at any other time or place, at the option of the Society, when the accounts of the treasurer shall be presented, and a president, vice presidents, secretaries, treasurer, and a board of managers, shall be chosen for the ensuing year.

ART. XIV. The president shall, at the written request of six members of the board, call special meetings of the board of managers, causing at least three days notice of such meetings.

ART. XV. The whole of the minutes of every meeting shall be signed by the chairman and secretary.

ART. XVI. No alteration shall be made in this Constitution, except by the vote of two-thirds of the members of the Society present at an annual meeting.

Resolved, That the articles now read and adopted be the constitution of the Society, to govern its future operations.

Adjourned till half past 7 o'clock.

Prayer by R. G. Green, of Mi.

Evening.

The Convention met agreeably to adjournment.

Prayer by Heman Lincoln, of Mass.

The Committee on nomination of officers reported a list, and the report was accepted.

OFFICERS.

President.

SPENCER H. CONE, of *New-York.*

Vice-Presidents.

NICHOLAS BROWN, *Rhode-Island,*
 JOSIAH W. SEAVER, *Maine,*
 JOSIAH QUINCY, *New-Hampshire,*
 JOHN P. SKINNER, *Vermont,*
 JAMES H. DUNCAN, *Massachusetts,*
 HIRAM RIDER, *Connecticut,*
 FRIEND HUMPHREY, *New-York,*
 JAMES VANDERPOOL, *New-Jersey,*
 JOSEPH MILES, *Pennsylvania,*
 WILLIAM G. JONES, *Delaware,*
 JAMES WILSON, *Maryland,*
 STEPHEN CHAPIN, *Dist. of Columbia,*
 ALEXANDER FLEET, *Virginia,*

PETER P. LAWRENCE, *N. Carolina,*
 WILLIAM B. O'NIELL, *S. Carolina,*
 WILSON LUMPKIN, *Georgia,*
 JOHN L. DAGG, *Alabama,*
 BENJAMIN WHITEFIELD, *Miss.*
 R. B. C. HOWELL, *Tennessee,*
 WILLIAM TANDY, *Kentucky,*
 JAMES DUNLAVY, *Ohio,*
 JESSE L. HOLMAN, *Indiana,*
 ELIAS COMSTOCK, *Michigan,*
 BENJAMIN F. EDWARDS, *Illinois,*
 JEREMIAH VARDEMAN, *Missouri.*

CHARLES G. SOMMERS, of *New-York, Corresponding Secretary.*

WILLIAM COLGATE, of *New-York, Treasurer.*

JOHN WEST, of *New-York, Recording Secretary.*

Managers.

N. Caswell,
 W. Church,
 E. Corning,
 J. H. Greenman,
 J. B. Halstead,
 E. Lewis,
 S. McCorkle,
 I. Newton,
 R. Pegg,
 Thos. Purser,
 Thos. Thomas,
 R. F. Winslow,

New-York and vicinity.

Jas. A. Townsend,
 Wm. Winterton,
 W. H. Wyckoff,
 J. N. Wyckoff,
 A. Maclay,
 Daniel Dodge,
 B. T. Welch,
 R. Babcock, Jr.
 R. W. Cushman,
 A. D. Gillett,
 Wm. Crane, Maryland,
 Wm. F. Broaddus, Va.

Penn. N. Y. & vicinity.

Thomas Meredith, *N. C.*
 Wm. B. Johnson, *S. C.*
 J. K. McIver, *S. C.*
 Ashley Vaughn, *Miss.*
 S. W. Lynd, *Ohio.*
 Jesse Mercer, *Georgia.*
 Samuel Love, *Tenn.*
 D. D. Pratt, *N. H.*
 John Conant, *Vt.*
 Lucius Bolles, *Mass.*
 Henry Jackson, *Conn.*
 Alexis Caswell, *R. I.*

Resolved, That this list be the officers and managers of the Society for the ensuing year.

On motion,

Resolved, That the President and Secretaries be requested to prepare and address a circular to the churches of our denomination, laying before them these resolutions. On motion,

Resolved, That the Board of the Bible Society, be requested to publish and circulate the minutes of this Convention. On motion,

Resolved, That the thanks of this Convention, are due to the President for his able, impartial, and conciliatory conduct in the chair.

On motion,

Resolved, That the thanks of this Convention are due to the Secretaries, for the ability and fidelity with which they have discharged their laborious duties during the session.

The journal of to-day was read and approved.

After the reading and approval of the minutes, the President rose and remarked :—

I should do violence to my feelings, and ill requite the kindness which the members of this Convention have manifested towards me, were I to allow the vote just passed to be entered on your minutes, without some acknowledgment, on my part, of what I owe this body. Called most unexpectedly to the duties of the Chair, it was no affectation of humility and self-distrust which led me to the earnest expressions of regret which I then uttered, and to desire being excused from its duties. My brethren will bear with me for a moment, with their usual indulgence, in referring to my own embarrassing situation. Without any experience in duties of this kind, and with a perfect consciousness of the superior fitness of many in our number, to whom on account of their years and wisdom, I had been accustomed to look up with a degree of veneration, and at whose feet I ever delight to sit for instruction ; I was still more intimidated by the conviction of the dignity and importance of the occasion. The largest body of baptized believers in the world, by a delegation unparalleled either for numbers or influence among us, had assembled for deliberation on topics of surpassing interest ;—certain to affect, favourably or otherwise, themselves, and no small part of the world around them, for many generations. It had been intimated also, that serious and wide differences of judgment already existed among us ; and those opposed to our denominational interests and rights, were already exulting in ill suppressed manifestations of satisfaction, that our attempt to secure ourselves against the wrongs we had suffered, would surely fail by divided counsels. It was scarcely to be expected, that under such circumstances, debates could be conducted on topics of most exciting and absorbing interest, without moving to temporary excess the minds of the convention. When to all these anticipated sources of embarrassment, there was also added a consideration of the character of the convention, consisting, for the most part, of those of us who are more accustomed to speak than to hear, and who have little opportunity to learn, by experience, the patient endurance of contradiction, you may easily conceive that the moment which surprised me with the proffer of this station, was one of intense and disquieting solicitude. Unable to secure your acquiescence in my withdrawal from the chair, after fervently looking up to Him who can strengthen the weak and guide the erring, I cast myself on your indulgence. Need I say how soon my fears were dissipated ? That a few hours experience was sufficient to convince me how needless was anxiety. The moral dignity of the occasion, the magnitude, and the holy disinterestedness of the great theme which filled all hearts among us, evinced its potent influence to concentrate on itself the united desires, and counsels, and action of those whom it had drawn together. I cannot give utterance to the emotions which have been excited in my own breast, in yours, and in the attentive throng whose absorbed interest has held them in your presence for the last four days, by the blessed, uniting, restraining influence of this great theme. When differences of opinion on some minor points—differences honestly, and long, and tenaciously entertained—have seem-

ed for the moment about to open a separating chasm, how delightful to witness the prompt flowing in of a full tide of fraternal, Christian love, to unite, to cover, to cement in one. He must be more or less than human, who could witness such scenes unmoved. To the generous forbearance, concession, and candid indulgence which the Convention have delighted to exercise and manifest, must it be attributed in no small degree, that disorder and tumult have been entirely unknown, and that scarcely any personalities have marred the sweetness of the scene. Nor would I fail distinctly to acknowledge in this connexion, as resulting from the same source, that in the complicated duties made obligatory upon me, while endeavouring to follow the meagre rules of order which had been prescribed, sometimes enforcing them with rigid exactness, and at others yielding to the obvious desire of the Convention for a wider license in their application; you have not called for a single appeal, nor hesitated to sustain with a generous confidence, every requisition. Let me assure you, that highly as I appreciate this support, it is noticed here, to ascribe it as is due, to yourselves and not to me.

When I remember how many have here risen to speak, at different times and on various points of our deliberation, who, for want of time, have not been heard—and how many more—even hundreds, as capable as the best among us, to entertain, enlighten, and guide, have not even made the attempt, I cannot but feel, what is certainly a common sentiment here, that such forbearance is above all praise. The presence and the silence of these beloved brethren, have not failed to exert a most salutary influence, and together with the lifting up of their hearts to God for his gracious guidance, have most efficiently assisted to secure the auspicious result of our deliberations.

The hour of final parting has at length arrived. The object of our convocation has been secured. We part now in affection and peace. If some slight wounds have been made, they are not left to fester and extend—blessed be God, they have been kindly healed. If all is not immediately gained, which the most sanguine had hoped, much is certainly secured both for the present and the future, in the cordial and mutual concessions which here have renewedly bound us together in welcome, and I trust, indissoluble ties. The nature of our enterprise, and the principle of our union, furnish the best guarantee of future harmony and success. To give the Sacred Scriptures, God's own book, faithfully translated, to darkened and perishing heathen—O what an object—how benevolent, holy, ennobling! Can we ever repent that we have laboured in this cause? Will it plant any thorns in our dying pillows, that we have put forth strenuous efforts, and made some sacrifices to give to dying pagans the lamp of life? Shall we not return to our respective spheres of labour, with more determined energy to prosecute the noble design, which, while we have here looked upon it, has filled us with unutterable delight! While we press the gospel to our own hearts, with all its blissful hopes, can we forget the souls of the perishing who never yet welcomed the glad tidings?

There is now lying open before me, the minutes of the first Baptist General Convention, for foreign missions, which met in this city twenty-three years since. It consisted of less than one tenth of the number which have now assembled—but the list of its members, presents

names highly honoured throughout our land. How affecting is the memento thus furnished of human transiency. More than two-thirds of their number have passed away. Furman and Baldwin, Williams and Staughton, with their venerable and worthy associates, have left the scene of their toils, and have entered into their rest. But while in their own persons, they are thus transitory and fading—the noble institution whose foundations they then laid in faith and prayer, has risen to a commanding elevation, where each year witnesses new accessions to its resources, and wider and more blest results from its operations. Some thousands of the heathen have already occasion to bless God for that undertaking, feeble as seemed its beginnings, and we trust that millions will stand up in the judgment as trophies of its success. We too, must die. Some of our number will probably be removed to the world of spirits before another anniversary; and successive years will continue to witness the thinning of these ranks, till all are gone. But if this blessed book which we have associated to diffuse, is made our own directory, and God shall smile on our humble endeavour to disseminate his word, this institution will not die; and we shall one day meet its record and its fruits on high.

Dear brethren of the Convention, receive from my full heart—as all it has to give, my warmest, humblest thanks, while I bid you, in this official relation, FAREWELL.

The union hymn was then sung, and a closing prayer offered by brother Stow, of Boston, one of the Secretaries of the Convention, when the final adjournment was announced, and all separated in love.

CIRCULAR OF THE BIBLE CONVENTION,

HELD IN PHILADELPHIA,

To the Baptist Churches throughout the United States.

DEAR BRETHREN,—At the recent Bible Convention assembled in this city, churches, associations, conventions, and societies of the Baptist denomination, from twenty-three of the United States, and the District of Columbia, were represented by an aggregate amount of numbers and intelligence, unequalled, probably, in the past history of our advancement. After much prayerful deliberation, a very gratifying degree of unanimity was manifest in reference to the importance of a distinct Bible organization, to furnish the requisite means for distributing faithful translations of God's word in foreign languages.

As a matter of *compromise*, it was unanimously agreed to confine the operations of the Society which has been organized by the Convention, during the ensuing year, to the circulation of the Sacred Scriptures in foreign tongues; and in the mean time to solicit the denomination throughout our land, to send up to the first annual meeting of the Society in New-York, the last week in April, 1838, their views as to the

duty of the Society to engage in home distribution after that period. The following are the Resolutions passed by the Convention on this subject.

1. "Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct Society for the purpose of aiding in the translation, printing, and circulation of the Sacred Scriptures.

2. "Resolved, That this organization be known by the name of the American and Foreign Bible Society.

3. "Resolved, That the Society confine its efforts, during the ensuing year, to the circulation of the Word of God, in foreign tongues.

4. "Resolved, that the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution.

5. "Resolved, That a committee of twenty-four members, one from each State, be appointed to draft a Constitution, and nominate a Board of Officers for the ensuing year."

In accordance with the last of these Resolutions, a Constitution has been adopted, and the Officers of the Society for the ensuing year have been appointed. The seat of its operations is fixed in the city of New-York, and the undersigned, in obedience to the direction of the Convention, beg leave, with respectful earnestness, to call the early, enlightened, and candid attention of all the Baptist churches in our country, to the question submitted to their decision in the 4th Resolution.

Without attempting to enumerate the reasons which require to be taken into account in forming an accurate judgment, we may here be permitted to remark, that sufficient time and opportunity will be allowed to all our churches, to form and express such a decision as they think most in accordance with facts and duty—best adapted to honour God, and bless a ruined world. That you may be guided aright in this important question, and especially that you may not fail to send your views as above requested, either by delegates or by letter [addressed to the Corresponding Secretary of the American and Foreign Bible Society, N. Y.] was the earnest desire of the Convention, by whose order and in whose behalf we beg leave affectionately to salute you, as

Your Brethren in Christ Jesus.

RUFUS BABCOCK, Jr., *President.*

BARON STOW, } *Secretaries of the*
ADIEL SHERWOOD, } *Convention.*

Philadelphia, May 1, 1837.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Philadelphia, April 26, 1837.

The Society met pursuant to previous notice, at 3 P. M.

Prayer by Brother Joseph Elliott, of Wyoming, N. Y.

On motion, it was unanimously

Resolved, That the Corresponding Secretary be directed to submit to the Bible Convention, about to meet in Philadelphia, a brief abstract of the operations of the Society during the period of its incipient organization, should such abstract be called for by the Convention.

Resolved, That the Society now adjourn, to meet again at the call of the President.

Philadelphia, May 1, 1837.

At the call of the President, the society assembled in the meeting house of the Baptist church, in Sansom-st. at 7 P. M.

Prayer was offered by Brother T. B. Ripley, of Providence.

The Treasurer, Wm. Colgate, of N. Y. presented the following abstract of his account, which on motion of Lewis Leonard, of Cazenovia, N. Y., seconded by Joseph Taylor, of Philadelphia, was accepted.

TREASURER'S REPORT.

WM. COLGATE, Treasurer, in acct. with the American and Foreign Bible Society.

1837.		Dr.
Apr. 21.	To amount of receipts from Auxiliary Societies, Associations, Churches, and Individuals, all the items having been published in the American Baptist, and in the Quarterly papers of the Society,	\$21042 58
1836.		Cr.
July 6.	By amount paid to the Baptist Missionary Society, London, for printing and circulating Brethren Pearce and Yates' Version of the Bengalee New Testament,	2500 00
	By amount paid the Baptist General Convention of the United States for Missionary purposes, for printing and circulating versions of the Sacred Scriptures made by Missionaries under their patronage,	5000 00
Aug. 3,	do do. do. do.	5000 00
1337.	By appropriation to the Baptist Missionary Society, London, for printing and circulating versions of the Sacred Scriptures by their Missionaries in the East Indies,	2500 00
Feb. 1.	By amount of salary paid to agents, and travelling expenses,	1023 13
	By printing, stationary, &c.	164 31
	Balance,	4855 14
		\$21042 58

The undersigned have carefully examined the above account, with the vouchers for the same, and find it correct.

I. NEWTON, } *Auditing*
WM. WINTERTON, } *Committee.*

NEW-YORK, APRIL 21, 1837.

The President, Spencer H. Cone, of N. Y. then addressed the meeting.

BRETHREN AND FRIENDS!—The occasion which has convened us, is one of surpassing interest. Borne along by circumstances which we could neither anticipate nor control; cut off from resources upon which we had been accustomed, perhaps, too much to rely; and having examined the signs of the times with prayerful solicitude, we have at length been constrained to organize a distinct society for the printing and circulation of the Sacred Scriptures. To this course we have been impelled not merely by the fact that the Calcutta, the British and Foreign, and the American Bible Societies, have combined in the determination to afford no further aid to versions made by Baptist Missionaries; *versions which obvious duty binds us promptly and adequately to sustain*;—but the measure has been imperatively demanded by the cry of the destitute; by the ardent desire of many of our churches to come up to the help of the Lord, in this matter, against the mighty; and by the peculiar facilities now afforded us in the glorious work of Bible distribution.

In communicating to the human family the gracious plan of salvation through Jesus Christ, *Holy men of God spake as they were moved by the Holy Ghost*. Not only did they deliver *the sentiments*, but the *very words* of Jehovah. The sacred penmen were no more left to their own wisdom in the selection and arrangement of sentences, than in the choice of the facts or doctrines, the promises or threatenings; they should at any time promulgate. Much has been said by the learned, about the different degrees and kinds of inspiration pertaining to different portions of the Bible; but as these speculations are never based upon a *Thus saith the Lord!* the conclusion is inevitable, that they are wise above what is written. The scriptures claim for every jot and tittle of themselves, the same plenary and verbal inspiration. ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD! He breathed into the writers *the lively oracles*; and whether the *words of the Lord* were spoken by the mouth of his servant David; whether his messages were confided to prophets or apostles; and whether they comprehended the import of their own annunciations or not; *they all spake as the Spirit gave them utterance*. If this reasoning be not conclusive, it is evident that we need a *second Revelation*, by which to ascertain what portion of the *first*, is the word of God.

The gift of inspiration, it is true, is not vouchsafed to modern missionaries and translators; nevertheless, in connexion with their high vocation, the doctrine we advocate is of immense moment. Under its influence, not a single word can be intentionally neglected, obscured, or perverted; but giving themselves to diligent study and to fervent prayer, “they will make it their sole aim to present to the nations the Word of Life, in its nearest approach to the mind of God, contained in the original record.”

Among the errors and frauds which have marked the rise and progress of the Papal Hierarchy, *handling the word of the Lord deceitfully*, certainly is not the least. To keep back any part of the price; *to add to, or take from, the words of the Book*, is a crime of no questionable character—the curse of the Almighty rests upon it! The Romish priesthood have always withheld the Scriptures from the laity as far as practicable; and when this could no longer be done, their effort has been to *obscure* the light of Divine Truth, and to incorporate with their several translations, the distinguishing dogmas of their religion. In the accomplishment of this object, the *transferring* of Greek terms, instead of *translating* them, has proved to be a most successful device. The hollow pretext for this conduct has been, that they were ecclesiastical or sacred words, invested with a certain mysterious meaning, which could not be appropriately and fully expressed in other tongues. Hence, in the English Testament pre-

pared by the Jesuits of Rheims in 1582, we find *Paraseeve*, *Azymes*, *Neophyte*, *Pasche*, *Tunike*, *Holocaust*, *Baptize*, and a multitude of others ;—Greek words, in Roman letters, with English terminations, “introduced, not with the desire of sincerity, but rather of obscurity, so that their translation needed to be translated over again,” as Fuller, the historian, has long since observed.

We cannot but deeply deplore the effect of this system, in perverting the ordinance of Baptism, and establishing in its place, to a wide extent, *Infant Sprinkling*, which the learned and venerable Gill, has justly called, “*a part and pillar of popery*.” The history of this perversion is exceedingly plain. The church of Rome decreed that the Latin translation revised by Jerome, usually called the *vulgate*, should be the *infallible standard* of Divine Truth. It was published by Pope Sixtus 5th, with many alterations, and the seal of *infallibility* was affixed to his edition. His successor, Pope Clement 8th, however, suppressed it as *swarming with errors*, and brought out another *infallible standard*, differing from the former in more than two thousand instances ! And yet, even in this expurgated edition, false renderings, both numerous and gross, have been pointed out by those profound scholars and theologians, Cartwright and Fulke, in their refutation of the Rhemish Testament, who confidently assert “that compared with the authentical Greek text, it is in many places, ridiculous, insincere, untrue ; and consequently, of no authority, much less majesty.” In this version, used by Papists, for the maintenance of their “*prodigious structure of imposture and wickedness*,” Baptizo and its cognates are invariably *Latinized*—*never translated* ; and the same policy was pursued in all European versions, wherever the authority of “the man of sin” prevailed. The unlearned, not being permitted to read in their own tongues wherein they were born, what God required of believers, were compelled to rely upon their spiritual guides, and they told them that Baptizo signified to sprinkle, or pour, or christen ; that it was *too holy to be translated* ; and that its meaning was as immaterial, as it was indefinite. And so, UNHAPPILY, one of the important ordinances of the gospel, described by the Holy Spirit as with a sunbeam, has been covered up and hid from the great mass of the people, by THE POPISH ARTIFICE OF TRANSFER !

The Baptists, in every age and in every clime, from the days of Paul, when the sect was everywhere spoken against, to the present hour, have been the steadfast friends of the VOLUNTARY PRINCIPLE, in whatever pertains to religion. They maintain, to use the language of a forcible writer, “that man cannot be born into a system of faith, nor be surrendered in infancy or age to a form of religion, but may assert his right to judge for himself ; to examine and decide under the lofty conviction, that God has not made him a slave. They acknowledge no clerical or secular domination, but scorn, with becoming indignation, every attempt to subdue reason by enforcing the dogmas of a party, and hold with determined fidelity, the high ’vantage ground assigned them by their Creator.” No man is born a Baptist. Membership in our churches is matter of choice, after the Christian character is formed.

The *compulsory system*, which tramples upon the freedom of judgment and will, is written in the history of our denomination in characters of blood. The Baptists, in the valleys of Piedmont, in Germany, Bohemia, France, Wales, and New-England, have been the subjects of the most unrelenting persecutions. They were fined, imprisoned, banished, and massacred ;—not upon the principle of retaliation because they had persecuted others ; not for any immoralities laid to their charge ; but because they immersed willing converts ; and opposed the baptism of unwilling infants ; and refused to receive for doctrine the commandments of men ; and adhered, with unyielding integrity, to the great Bible principle, LIBERTY OF CONSCIENCE THE INALIENABLE BIRTHRIGHT OF MAN ! Attachment to this sentiment has resulted in our separation from the American Bible Society. The managers of that institution interfered with

the consciences of Baptist Missionaries, in the execution of their trust as translators of God's Holy Book ; requiring them to make versions that might be consistently used by the several denominations composing the society, *as the indispensable condition of future patronage*. Believing that "the Bible should control human opinions, and that the creeds of different sects ought never to govern the Bible," we have disallowed the rule adopted by the A. B. S. and *ceasing from man, whose breath is in his nostrils, would lift up our eyes to the hills whence our help cometh*. The brethren in England, placed in similar circumstances, have presented a protest, (signed by five hundred and forty-four Baptist Ministers) to the British and Foreign Bible Society, remonstrating against the *sectarian resolution* of that institution, which refuses aid to Br. Yates' improved version of the Bengalee New Testament.

Our missionaries in the mean time, are pursuing the even tenor of their way, and continue with untiring zeal, to deliver to the heathen, with all attainable accuracy, the unadulterated Word of Truth. To sustain them in their work of faith and labour of love, and to circulate, according to its ability, the most faithful versions of the Scriptures that can be procured, that sinners may be saved and God glorified, is the single object of the American and Foreign Bible Society. "The Lord bless your new institution," is the prayer of Pearce, "may all the American Baptists aid its funds, and entreat for it God's blessing ; and may British Baptists follow your example !"

In the commencement of our enterprise, we have much reason *to thank God and take courage*. Our hearts are cheered by the countenances of the brethren, and the lines have fallen to us in pleasant places. We dwell in the land where Roger Williams first recognised the broad principle of religious liberty in connexion with civil government ; a principle which has since become an essential feature in the noble institutions of these confederated states. America is the land of the Baptists. Here are no courts of inquisition, nor acts of uniformity ; no union of church and state, nor sword of the magistrate in the hand of religious despotism ! We can preach as we print, and print as we preach, and have none to make us afraid.

In the prosecution of our work, we know too much of men and things not to expect disappointments and difficulties ; but we also know that "faith is given to be tried, and difficulties are created to be overcome." Our reliance for strength to draw the sword, and for skill to aim aright, is placed alone upon the God of the Bible ; and should He condescend to smile upon our endeavours, the *name* of our Society will fitly describe *the field* of its future operations ! But the Corresponding Secretary has prepared a detailed report of the operations of the Society, and I will no longer detain you from the pleasure and information which that document is calculated to impart. Permit me in conclusion only to say, that we have acted in all this matter from the deep and abiding conviction, that *THE FAITHFUL AND TRUE WITNESS* called us to engage in this great and good work ; and we bless his holy name that in the midst of considerations most delicate and embarrassing, He condescended to afford us light and fortitude promptly to commence, and steadily to prosecute it ; and we deem it no presumption to hope that it will be remembered with gratitude by millions, when *the deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity*. And now we humbly entreat thee, O Lord our God, *Satisfy us early with thy mercy, and make us glad according to the years wherein we have seen evil ! Let thy work appear unto thy servants, and thy glory unto their children ; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us ! Yea, the work of our hands establish thou it !*

The Corresponding Secretary, Charles G. Sommers, of N. Y., then read an abstract of the Annual Report of the Board of Managers.

R E P O R T .

THE Board of Managers of the American and Foreign Bible Society, in presenting a report of their labours during the year of their incipient organization, would express their gratitude to God for the success which has attended their endeavours to promote the cause of truth. The formation of this institution has been hailed as an auspicious era in the history of the Baptists. While the means for accomplishing the great object of its existence have been furnished with promptitude and liberality, the harmony which has characterized the deliberations of the Board, and the increasing cordiality and co-operation of the denomination, afford at once an evidence of the divine approbation, and a pledge of future prosperity.

An enterprise, such as this, conducted on certain defined principles, the nature and object of which are familiar to the mind of every Christian, can neither claim nor possess the charms of novelty. But, as this is the first Bible Society formed under the direction of the Baptist denomination, with the avowed intention of giving to THE WHOLE WORLD A LITERAL TRANSLATION OF THE BIBLE, a statement of the circumstances which originated the institution may be reasonably expected.

When in the course of human events, the rights of a nation or a community are invaded, it becomes a solemn duty, by all peaceable and proper means, to guard and to support those rights. Thus, too, when the combined influence and power of majorities are employed to suppress the principles of a minority, duty to God, and the best interests of mankind, demand, not only a frank declaration of facts, but the adoption of such measures as may preserve inviolate, and transmit unimpaired, to future generations, "the truth, the whole truth, and nothing but the truth."

In the following opinions of the British Baptist Missionaries, your Board do unanimously concur.

“No prospects of usefulness, and no stretch of charity, can justify a dereliction of the truth. Nor have we any right to expect that those measures would tend to ultimate peace and usefulness, which are adopted at the expense of truth. It seems to us questionable, whether when we know the true meaning of a word, and conceal it by non-translation, we do not come under the curse of those who ‘*take away from the words of the prophecy of the book.*’ Would the errors that now prevail in the world have come to such a pitch, if this word (baptizo) had been faithfully translated? And may not one version of the Scriptures, if generally approved, in which the word is faithfully translated, prevent much error in this vast empire, where Christianity is just beginning to spread? Are we not in this particular set for the defence of the truth? And however painful it may be to our feelings not to agree with others, and yield to their wishes, yet is not this a sacrifice which truth requires?”

To preserve uncorrupted the volume of divine revelation, has always been the aim of the Baptists, so far as faithful preaching, and the occasional use of the press could be employed; but, until recently, there has existed no distinct institution amongst the Baptists, having for its object the diffusion of their religious principles through the instrumentality of *literal versions* of the Bible.

Previous to the year 1290, at which time, says Archbishop Usher, the first translation of the Bible into the English language was made,* there seemed to be no immediate necessity for a distinct Bible organization among the Baptists. Because, although the Anglicised Greek word, *baptize*, was admitted into the English language through the influence of the Roman hierarchy, whose emissaries then swayed a controlling power over the literature of the British nation, yet, it was then almost universally understood to mean *immersion*. And as late as 1611, when King James' translation of the Bible was made, the word in question was by no means so generally misunderstood, as the present perversion of the ordinance of Baptism now proves it to be.

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The consequences of that royal edict, which prohibited the translation of "the ecclesiastical words," as they were called—such as "the word *church*, not to be translated *congregation*"—and the word *baptize*, "*to be kept*," were (we would charitably hope) not anticipated. But to us it appears evident, that but for this unlawful interference, painful and protracted controversies might have been avoided, and unanimity of sentiment would have produced harmony and combination in effort, favourable alike to the glory of God, and the salvation of the world.

The evils which have accrued from the introduction of a single word, imposed by foreign influence, and the bigotry of an earthly prince, no human mind can compute. Nearly all the European versions subsequently made, have been conformed to the principles adopted by King James' translators, and thus a word has been perpetuated from generation to generation, the precise meaning of which, none but the learned could with certainty ascertain. And as these versions have in most instances been made by pædobaptists, the error of sprinkling has obtained the blind and almost universal suffrage, of what is called, *the Christian world*. This remark applies not only to the English Bible, but to the Gælic, the Irish, the Manks, and several other languages of Europe—the Esquimaux, and the Mohawk in America. In the Seneca the word baptize, has been translated "*to sprinkle*."—In the Icelandic "*to wash*" and in the Chinese, they have translated it by a word (in the Taychew dialect, pronounced *Soy*) which Dr. Morrison's Chinese Dictionary thus defines—"to wash the feet, to wash physically or morally, to cleanse.—Also, a vessel to contain water." It is the same word, the Chinese employ for washing clothes, washing the hands, floor, &c. But the most appalling fact in the whole series, is, that which relates to the New Testament in modern Greek, reprinted by the American Bible Society in 1833. The following are a few of the instances in which words dictated by the Holy Spirit have been taken from the New Testament of our Lord, and other words substituted.

In Mark vii. 4.—And when they come from market, except they *baptize*, they eat not, And many other things there be, which they have received to hold, as the *baptism* of cups and pots, &c. In this passage, the word βαπτισματα (*baptize*) has been "taken

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In addition to the above, which we deem sufficient to render it more than doubtful, whether the work of Bible translation and distribution should be left exclusively in the hands of those who have hitherto had the supreme control of it, there is one fact, which so

far as Baptists are concerned, does most conclusively prove that, if we wish our funds to be employed in the distribution of the word of God "*without note or comment*," we must support a society of our own for that purpose.

When Mr. Milne, who was employed in translating the Scriptures into the Chinese language, put the question to the Committee of the British and Foreign Bible Society: "What is the real import and the utmost extent of the Society's motto, *without note or comment*?" that Committee referred him to "*the English version, with marginal renderings and references*, as affording a correct example of that sort and degree of explanation, which it may be permitted to introduce into those copies of the Bible, which answer to the Society's definition and requirement of their being *without note or comment*."

Now, in view of these facts, selected from many of a similar, and some even of a still more aggravated character, not here enumerated; we make our solemn appeal to the pious of every denomination, and ask, do not duty to God and a regard to the truth, justify the Baptist denomination in the formation of the American and Foreign Bible Society?

In regard to the course pursued, with the evident design to suppress our views of Believer's Baptism, we think we have a right to complain. Remonstrance is in this case, as much an imperative duty, as silence would be a treacherous dereliction of the truth. Particularly when it is considered, that many of the earliest and most accurate versions of the Sacred Scriptures now in existence; and also, that the more modern versions which are used by nearly one half of the protestant world, translate the word baptize into vernacular terms, which demonstrate our practice to be scriptural. Such is the fact in regard to the Syriac, (the oldest existing translation from the original Greek,) the Arabic, the Abyssinian, the Ethiopic, the Coptic, the German, the Danish, and many other translations of the Bible.

In addition to these facts, we appeal to the most eminent scholars of our own times*—to profane Greek authors—to Jose-

* From numerous similar authorities the following is selected:—Porson, late professor of Greek in the University of Cambridge, and acknowledged by all competent judges to be the first Greek scholar in England, when asked the meaning of the word baptizo, replied (though a Pædobaptist) that it would be *absurd* to imagine that it had *any other* proper meaning than to *dip entirely*, or plunge, or immerse.

phus and Philo among Jewish writers—to all the Lexicographers, to the Septuagint, and to the most learned among the Commentators, all of whom admit the primary rendering which we give to the word baptizo. When it is further considered, that Baptist missionaries have translated the divine oracles into the languages spoken by more than FOUR HUNDRED MILLIONS of the human family, and that in no instance can it be shown that they have been *unfaithful* in the translation of a single word; but have given the obvious and literal meaning of the inspired original; we cannot but think, that in refusing to aid them, the British and Foreign Bible Society, and the American Bible Society have adopted a course which God will disapprove, and all good men will ultimately deplore.

In regard to the question concerning the faithfulness of Baptist oriental translations, and their unquestionable philological superiority, we have the unbiassed testimony of missionaries of every denomination in Bengal; and of ten of the most learned Pundits and Moonshees in India. One of whom says: "I cannot but admire the correctness of your version (Pearce and Yates') of the gospel of Matthew, and when I see such composition in the Bengalee language, executed by foreigners, I am justly delighted, and consider you entitled to high commendation." The head Moonshee in the College of Fort-William says: "I find the translation very elegant, all the words and sentences grammatical, and the explanation [translation] is very much plainer than what has been already published."

When the foregoing facts are impartially considered, we believe there are few, very few, who will hesitate to acknowledge, that great injustice has been done to the Baptists, and that pædobaptists have by their obscuration of a part of divine revelation, assumed a fearful responsibility. If in their translations, Baptist missionaries had interpolated and altered the words of the Holy Spirit, would not the whole world, with great justice, have charged them with unfaithfulness?

The immediate causes which led to the formation of the American and Foreign Bible Society, refer chiefly to the recent acts of the American Bible Society, in consequence of a letter

from Mr. Pearce of Calcutta, inquiring whether aid could be obtained in printing the Bengalee Scriptures, translated on the principle adopted by the American Baptist Missionaries in Burmah. This document, forwarded by Mr. Packard, of Philadelphia, to John C. Brigham, Corresponding Secretary of the American Bible Society, was by him submitted to the Board of Managers on the 6th of August, 1835; and was by them referred to a committee, who reported that it would be *inexpedient* to recommend appropriations, until the Board should settle a principle in relation to the translation of the Greek word *baptizo*. In this report the Board of the American Bible Society concurred, and again referred the subject to a special committee of seven; who, on the first of October, reported, in substance, "that it is *inexpedient* to appropriate funds belonging to the American Bible Society in aid of translating or distributing the Bengalee New Testament, or any other version, containing translations of the Greek words *baptizo*, *baptisma*, and their cognates." A counter report was presented by Spencer H. Cone, (one of the committee,) and the whole subject was postponed until the next regular meeting of the Board, on the 5th of November. On that day the consideration of the subject was resumed, and after a full discussion, and various resolutions, none of which prevailed, the whole subject was again referred to the same committee of seven, a majority of whom on the 19th of the same month, once more presented their report, which was followed by a counter report from the minority.

At this, and also at the adjourned meetings on the 3d of December, 1835, and on the 4th of February, 1836, the whole subject was again discussed; and on the 17th of February, 1836, after several motions to lay it on the table, to postpone, and to give the subject into the hands of a new committee, the report of the majority, *virtually refusing to grant that aid which the Baptist missionaries solicited, was finally passed, by a majority of sixteen.*

This act of the Board of the American Bible Society is probably unprecedented, unless we look for its counterpart in the doings of the Calcutta Bible Society, and of the committee of the British and Foreign Bible Society in 1833, when, as in the present instance, the Baptist missionaries in India were denied further aid in printing the Bible, unless they would submit to conditions which they could not but regard as derogatory

to mental independence, and requiring them to compromise the truth, in accommodation to expediency.

The adoption of resolutions which exclude from their patronage all versions in which the Greek word *baptizo* is translated, is, in our opinion, at least so far as the Board of the American Bible Society can control the subject, a determination that the heathen shall remain ignorant of the ordinance of baptism, or derive their knowledge of it from the lips of a missionary, rather than from the oracles of divine truth. That Baptists never can consent either to abandon their scriptural and well founded principles, or to involve any part of the Bible in the obscurity of untranslated words, was, it is believed, perfectly understood by the pædobaptist members of the Board; the natural effect of their act, therefore was, either to compel us to sacrifice our conscientious convictions on the altar of secular interest, or to exclude us from all further participation in the funds of the American Bible Society, at least so far as our foreign translations are concerned.

Against these proceedings the dissenting members of the Board appointed a committee to prepare a solemn Protest, which was presented on the 7th of April, 1836. After much discussion, and earnest entreaty on our part, during this, and also at a subsequent meeting, it was, contrary to the usages of deliberative bodies, not only rejected, but absolutely refused even a reading, and the meeting adjourned, leaving us without a ray of hope, save that which beams from the Book, for guarding the purity of which we had now become outcasts from our brethren.

Very painful were the emotions which oppressed our hearts as we retired from that ever memorable meeting. Some, at least, could call to mind years of delightful toil in the service of the American Bible Society, and many joyful anniversaries, never, we fear, to be repeated. The thought, also, that Baptists, numerically the largest denomination in the United States, and hitherto among the most efficient auxiliaries, having contributed nearly \$45,000 in legacies, and probably a much larger amount by auxiliaries, and to constitute life directors and members, and by public collections, &c.*—that after all this, we were now cut

* The whole amount appropriated by the American Bible Society to aid the Baptist denomination is \$27,233 75 in money, and about \$1217 in bibles, making a total of \$28,450 75.

off from further co-operation, unless we would consent to abandon our principles, was to us an event truly afflicting, and over which we could have no control, but at the expense of our conscientious convictions of truth, and duty to God.

Impressed with the belief that it is not only due to the subject, but that we owe it to ourselves to record the opinions which influenced the Baptist members of the Board who were in the minority, we submit to the consideration of the world the following transcript of their Protest.

The Board of Managers of the American Bible Society, on the 17th of February, 1836, passed the following resolution :

“Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version ; at least so far as that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.”

The undersigned, members of the said Board, and voting in the minority, request that the following may be recorded, as their solemn Protest against the proceedings of the majority of the Board in the adoption of that resolution.

Conscientiously believing, that every translator of the Bible is under a sacred obligation to regard the original Hebrew and Greek as the only standard, and neither to misrepresent nor conceal the least portion of divine truth, but to transmit into his version, with all possible fidelity, the precise meaning of the inspired text ; believing, too, that while the constitution of the American Bible Society proposes to aid in the circulation of the Scriptures “in other countries, whether Christian, Mahommedan, or Pagan,” it nowhere expresses any purpose of requiring, that the translations into foreign tongues shall be conformed in principle to the English version ;

And, further believing, that the Baptist denomination, as a constituent member of the Society, and upon the principle of a fair co-partnership, to which it has brought its full share of capital and of labour, is entitled to a proportion of the appropriations made for distributing the Bible at home and abroad ; and that the adoption by the Board of any rule of action not recognised in the constitution, and tending to exclude the said denomination from these advantages, is a violation of the constitutional compact, a virtual dissolution of the original firm, and on principles both of law and equity would oblige the American Bible Society to refund a proper share of the capital now in their possession ;

And also believing, that the resolution in question, which was substituted for one previously reported, embracing only baptizo and its cognates, and which, although of a less objectionable character than the former, as being professedly founded upon the *general principle*, will, nevertheless, be found in its practical bearing to affect exclusively the *particular case*—

Therefore, the undersigned members, as aforesaid, of the Board of Managers, do hereby protest against the principle and bearing of the said resolution, and in vindication of their conduct assign the following reasons :

1. Because, though all the denominations represented in the American Bible So-

ciety agreed in the use of the English version, they did not agree to adopt it as the standard for translations into other languages.

2. Because the first article of the constitution, which states, that "The only copies in the English language to be circulated by the Society shall be of the version now in common use," impliedly disavows the idea of considering that version as the standard in other languages.

3. Because the framers of the constitution, in their address to the people of the United States, having declared the great object of the Society to be the dissemination of the Scriptures "in the received versions where they exist, and in the most faithful where they may be required," in the work of foreign distribution, *they* evidently contemplated a very different rule from that adopted recently by the Board of Managers.

4. Because the translations made by the Baptist missionaries into the languages of different heathen nations, and against which this resolution is especially directed, are in all instances correctly made ; and are, therefore, not only "the most faithful," but in some instances the *only versions* in those languages.

5. Because the said resolution, prescribing as it does a human standard as the rule of translation, requires a sacrifice of moral principle in the execution of his important trust, to which no translator can consent, without failing in his duty to God, and in fidelity to the souls of men.

6. Because either to transfer the Greek word *Baptizo*, to which the reader can attach no meaning, or to render it ambiguously, would as effectually conceal from the heathen the mind of God in relation to the ordinance of baptism, as though the word were in every instance entirely omitted.

7. Because the said resolution implies, that the versions made by Baptist missionaries are of a denominational or sectarian cast, and such as *Baptists only* could consistently use ; whereas, it is well known, that all the important *ancient* oriental versions, and many of the most valuable modern ones, render *baptizo* in the same manner, and that, exclusive of those made by the Baptist missionaries, the versions of more than one half of Protestant Christendom at the present day are of a precisely similar character. Among these are the Syriac, the oldest existing translation from the original Greek, the Armenian, Georgian, Coptic, Sahidic, Arabic, Ethiopic, Amharic, Gothic, German, Dutch, Danish, Swedish, and others.

8. Because the resolution is partial and unequal in its practical bearing. It requires that the versions circulated by the Society shall be conformed, in the principle of their translation, to the common English version, and yet provides for the circulation of versions not conformed to the standard, in case that all the denominations represented in the Society can consistently use them, *and of this consistency* the several denominations will be of course their own interpreters. If, therefore, the Pedobaptists think they can consistently use the German, Dutch, and other similar versions, there will remain no impediment to their distribution. The Board, then, are empowered by the resolution to discard every translation made by the Baptists, while, on the strength of the provisionary clause, they may continue to patronize as many others of a precisely similar character as either necessity or interest may prompt them to circulate.

9. Because the rule prescribed in the said resolution is *impracticable*. If, as it professes, it is designed for *general application*, every one must see, that it would not only be an exceedingly difficult task to re-translate existing versions, and conform them all to the English standard, but that it would be utterly impossible to construct a version, which shall *in every part and in all respects* be consistent with the discordant views of the various denominations composing the Society ; and if its application is intended to be limited to the particular case of *baptizo* and its cognates, it is with equal precision

declared, that the versions patronized shall be such that *all* the denominations represented in the Society can *consistently* use and circulate them. But the Baptists cannot, *consistently* with their religious principles, in *any case where they are permitted to choose*, consent to use or circulate any version in which an important portion of divine truth is concealed or obscured, either by non-translation or by ambiguity of expression. The resolution, therefore, while it prescribes a rule of action, presents at the same time an insuperable obstacle to its practical operation. Nor is this argument affected by the fact, that Baptists use the common English version. Our circumstances and those of the heathen are essentially different. They are not philologists, we are ; they have not the Greek and Hebrew commentators and lexicographers to refer to, we have ; and if some in our language make baptizo mean to *sprinkle*, to *pour*, or to *christen*, we define it to *immerse*, and our definition, among the learned and unlearned, the bond and the free, *extensively prevails*.

10. Because the resolution not only bears an unkind aspect towards a denomination, who, with a commendable zeal, have already translated the Scriptures into the living languages of more than one half the entire population of the globe, but it is *in fact* a virtual repeal of the noble resolutions of May, 1834, which contemplate giving to all the destitute families of the earth, *within the shortest practicable period*, the unadulterated word of God. For if the labours of the Baptist denomination are to be discarded, we hesitate not to say, that this benevolent design cannot be accomplished within the shortest practicable period ; nay, more—it can never be accomplished at all !

11. Because this resolution exposes the Society almost unavoidably to the charge or *suspicion* of sectarian motives. For, without pretending in the least to impeach the accuracy of the versions against which it is directed, the principal reason offered by its advocates when urging its adoption, was, “ That Pedobaptists might have an opportunity of prosecuting their missionary operations without let or hindrance, where the translations of the Baptists are in circulation.” And surely a version that *purposely withholds the truth*, either by non-translation or ambiguity of expression, *for the sake of accommodating Pedobaptists*, is as really sectarian as one that adds to the truth from the same motive ; and consequently, all such versions, with the exception of the English, which is expressly agreed to by the constituent members of the Society, are as decidedly hostile to the constitution, as those that have “ note and comment.”

12. Because, the consentaneous action of the two most powerful Bible Institutions in existence, in reference to the subject of affording aid to versions of the Scriptures made by Baptist missionaries, constrains us to regard this resolution as tending to blot out of every Bible in the world, the testimony of the Holy Spirit in relation to a distinguishing ordinance of Christianity, and the first duty of a believer.

13. Because the imperfection and injustice of the resolution are strikingly manifested in the continued circulation of Roman Catholic versions, which are neither conformed in the principle of their translation to the common English version, nor can they be consistently used by the different denominations represented in the American Bible Society. They are characterized by the numerous absurd and heretical dogmas of the Catholic sect, and yet the rule in question cordially approves of their extensive distribution, while the translations of pious, learned, and faithful Baptist missionaries are rejected !

14. Because a *measure* which withholds from the heathen, the Word of Life, and suffers them to hasten to the retributions of eternity without the knowledge of God and the way of salvation, simply because the volume it is proposed to give contains the translation of a single term, to which only Pedobaptists object, but which, by the admis-

sion of all, *cannot lead to any fundamental error*, nor to a single invalid administration of a Christian ordinance, is obviously inconsistent with the benevolent character of the American Bible Society, and with the spirit of Christianity.

The undersigned would conclude this their protest, with a single-hearted prayer to the Great Author of the Bible, who best knows how to guard and extend his own truth, that we may all be guided by Him in the further progress of this most responsible and momentous affair.

SPENCER H. CONE,
ARCHIBALD MACLAY,
JONATHAN GOING,
CHARLES G. SOMMERS,
WILLIAM JUDD,
WILLIAM COLGATE,

CHARLES C. P. CROSBY,
WM. WINTERTON,
OCTAVIUS WINSLOW,
LUKE BARKER, M. D.
SAMUEL BARNARD.

I join in protesting against the above-mentioned resolution, and subscribe to the first four, the seventh and fourteenth reasons assigned in the foregoing instrument, and would add the following :

Because, In the "Address" accompanying and explaining the constitution, the object of the Society is stated to be "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they are required," thereby showing, that the English version was not adopted as the standard of translations into other languages—inasmuch as none of the received versions then existing in other tongues conformed thereto, and presenting the more catholic principle of disseminating the Scriptures in the best versions which could be found, irrespective of their conformity to the English version, which was itself, in pursuance of this very principle, adopted for the English language—and that only.

Because, The uniform practice of the Society in circulating versions in foreign languages, which contained great errors, and widely differed from the English, but were the best which could be found in those languages, has recognised the same principle. And such practices, repeatedly sanctioned at the annual meetings of the Society, amount to a construction of the constitution, which it is not competent for the Board of Managers to contravene by this resolution.

And because, There being no constitutional obstacle to the encouragement of the translations made by the Baptist missionaries, Christian courtesy—the rights of one of the denominations associated in the Society—and the claims of the heathen, would require at least the ordinary appropriation to this object, especially at a time when the treasury of the Society is full to overflowing.

April 18, 1836.

TIMO. R. GREEN.

After the foregoing protest had been utterly rejected, it is not a matter of surprise, that the voice of our denomination in different parts of the land, became loud and unequivocal in reference to the conduct of the Board of the American Bible Society ; and that a determination to sustain our own literal translations of the whole Bible, became almost universally evident. As far as the views of the American Baptists could be ascertained from correspondence, and from the decided tone of the public press, few were disposed

to doubt, that the time had come, when we could no longer submit to unscriptural dictation ; and that an immediate Convention of the denomination for the purpose of forming a distinct Bible Society was imperiously demanded. Delegates to represent them in such a Convention, when it might be convened, were, by anticipation, appointed by Churches, Associations, and other religious bodies, in Rhode Island, New Hampshire, Massachusetts, Vermont, Connecticut, New-York, New-Jersey, Pennsylvania, Virginia, and the District of Columbia.

This measure, unquestionably demanded, by a conscientious regard to the truth, and by the expressed opinions of thousands who stood prepared at once to pledge themselves to sustain the enterprise, was nevertheless deferred, until the annual meeting of the Baptist Board of Foreign Missions, in Hartford, on the 27th of April, 1836. It was believed, that then, such arrangements would be made, as to secure greater efficiency in our plans of future operation.

At this meeting a letter from John C. Brigham, Corresponding Secretary of the American Bible Society, was brought before the Board, and referred to a Committee, who made a report, which was unanimously adopted, and from which the following is an abstract.

The Committee, to whom were referred the communications from the Board of Managers of the American Bible Society, unanimously report : that

Mr. Brigham, in his letter dated March 25, 1836, states, that " on the 17th inst. at a meeting of the Managers, the sum of five thousand dollars was appropriated to the Baptist Board of Foreign Missions, to promote the circulation of the Scriptures, in foreign tongues."

This appropriation, however, was made in accordance with certain resolutions of the Board of Managers, adopted Feb. 17, 1836, one of which resolutions declares, " that, in appropriating money for the translating, printing, or distributing of the sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities." Another resolution declares, " that the several Missionary Boards be informed, that their applications for aid must be accompanied with a declaration, that the versions which they propose to circulate are executed in accordance with the above resolutions."

The Committee recommend to the Board the adoption of the following preamble and resolutions :

Whereas this Board, at their Annual Meeting, held in Salem, in April, 1833, adopted the following resolutions ;

" *Resolved*, That the Board feel it to be their duty to adopt all prudent measures to

give to the heathen the pure word of God in their own languages ; and to furnish their missionaries with all the means in their power, to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

Resolved, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavour, by earnest prayer, and diligent study, to ascertain the exact meaning of the original text ; to express that meaning, as exactly as the nature of the languages into which they shall translate the Bible will permit ; and to transfer no words which are capable of being literally translated."

And whereas the Board still adhere firmly to these resolutions, as expressing, in their judgment, the only true principle on which translations can be made ; and as uttering what they believe to be the decided opinion of the great mass of the denomination whom they represent : Therefore,

Resolved, That the Board of Managers of the American Bible Society be respectfully informed, that this Board cannot, consistently and conscientiously, comply with the conditions on which appropriations are now made, and cannot therefore accept the sum appropriated by the Board of Managers on the 17th of March, 1836.

When the morning session of the Board adjourned, the delegates present, agreed to hold a separate and distinct meeting in the afternoon, for the purpose of deliberately considering the whole subject, and recommending such measures as the crisis demanded.

This meeting was attended by all the members of the Board. W. T. Brantly, was called to the Chair, and Henry Jackson, was appointed Secretary. After a protracted discussion, at this, and at an adjourned meeting on the next day, the following resolutions were adopted. The first with entire unanimity ; and the second with only five in the negative.

Resolved, That, should the American Bible Society, at its approaching anniversary, ratify the resolutions of their Board of Managers, passed February 17, 1836, it will be the duty of the Baptist denomination in the United States, to form a distinct organization for Bible translation and distribution in foreign tongues.

Resolved, That it is expedient to call a Convention of delegates from churches and associations, and other religious bodies, to meet in Philadelphia, in the month of April, 1837, to adopt such measures, as circumstances, in the Providence of God, may require.

Resolved, That brethren Brantly, Cone, Babcock, Going and Dagg, be a Committee, to make the necessary arrangements for the contemplated meeting.

Subsequent developments show, that although there were only five audible voters in the negative, the private opinion of many was, that a Convention ought to be called immediately after the annual meeting of the American Bible Society, unless that so-

ciety should rescind the resolution of their Board of Managers, passed February 17, 1836.

Shortly after the adjournment of the Hartford Conference, many, who, to avoid collision, had voted in favour of postponing further operations until the proposed meeting in Philadelphia, in April, 1837, became fully convinced that this would be an unnecessary delay, injurious alike to the cause of truth, and to the souls of the perishing heathen. When the American Bible Society, at its annual meeting on the 12th of May, did ratify the resolution of their Board of Managers, it was the opinion of the Baptists, from various parts of the land, who were present at that meeting, that a Convention of the denomination should be immediately called, to adopt such measures as might promote the translation of the whole Bible, for all nations.

In this measure they felt themselves sustained by the resolution of the Board of Missions, not to accept the funds of the Bible Society upon the terms prescribed; and also by the doings of the Convention assembled at Hartford. This body *unanimously*

“Resolved, That should the American Bible Society, at its approaching anniversary, ratify the resolutions of their Board of Managers, passed February 17, 1836, it will be the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution in foreign tongues.”

Every practicable means was accordingly employed to assemble the Baptists in the vicinity of New-York, and to secure the attendance of the numerous delegates and others then in the city. On the 12th of May, 1836, a large number of ministers and other brethren, convened in the Oliver-street Baptist meeting house, to deliberate, and to act upon the subject of Bible translation and distribution.

Nathaniel Kendrick was chosen President of the Convention, and Robert F. Winslow was appointed Secretary.

At this meeting numerous communications were read from associations, churches, and individuals in different parts of the country, urging the immediate formation of another Bible Society, unless the American Bible Society, at its annual meeting,

should rescind the resolution of its Board of Managers, passed 17th of February, 1836.

After a protracted discussion, the following preamble and resolutions were adopted.

Whereas the Board of Managers of the American Bible Society, at their meeting on the 17th of February, 1836, adopted the following resolutions, viz :

1. By the Constitution of the American Bible Society, its Managers are, in the circulating of the Holy Scriptures, restricted to such copies as are "without note or comment;" and in the English language, to "the version in common use." The design of these restrictions clearly seems to have been to simplify and mark out the duties of the Society, so that all the religious denominations of which it is composed might harmoniously unite in performing these duties.

2. As the Managers are now called to aid extensively in circulating the sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.

Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.

Resolved, That a copy of the above preamble and resolution be sent to each of the missionary boards accustomed to receive pecuniary grants from this Society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation, and also that the said several missionary boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolutions.

And the American Bible Society, at its Anniversary meeting this day, having approved of these resolutions passed by its Board of Managers :

And the Board of Managers of the Baptist General Convention of the United States for Foreign Missions having unanimously declared *that they cannot consistently and conscientiously comply with the conditions prescribed therein :*

And as the American Baptists enjoy great facilities for prosecuting the work of faith and labour of love in giving the word of God to the heathen :
Therefore

Resolved, That it is the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution.

Whereupon the Convention proceeded to measures for the organization of such an Institution.

Rev. S. H. Cone, Rev. N. Kendrick, D. D. Rev. B. T. Welch, Rev. Elon Galusha, Rev. Chas. G. Sommers, Wm. Colgate, Rev. Daniel Dodge,

Rev. Silas Spaulding, were appointed a committee to draft a Constitution, nominate a Board of Officers and Managers, and prepare an address to the American public.

Adjourned to to-morrow at 10 o'clock. Prayer by Bro. A. Maclay.

The Convention met pursuant to adjournment, and adopted the following Constitution :

ART. I. The designation of this Society shall be **THE AMERICAN AND FOREIGN BIBLE SOCIETY**, the single object of which shall be to promote a wider circulation of the Holy Scriptures, in the most faithful versions that can be procured.

ART. II. This Society shall add its efforts to those employed by other Societies, in circulating the Scriptures according to its ability, in all lands, whether Christian, Mahomedan, or Pagan.

ART. III. Each subscriber of three dollars annually shall be a member.

ART. IV. Each subscriber of thirty dollars at one time shall be a member for life.

ART. V. Each subscriber of one hundred and fifty dollars shall be a life director.

ART. VI. Every Baptist minister who is a life member, and every life director, shall be members of the Board.

ART. VII. An Executor paying a bequest of two hundred and fifty dollars shall be a life director.

ART. VIII. All Bible Societies agreeing to place their surplus funds at the disposal of this Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, twenty-four of whom shall reside in the city of New-York, or its vicinity. One-fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible. The managers shall appoint a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, and fill such vacancies as may occur by death or otherwise, in their own board.

ART. X. The President, Vice Presidents, Treasurer and Secretaries, shall be considered *ex officio* members of the board.

ART. XI. The managers shall meet on the first Wednesday of each month, or oftener if necessary, at such place in the city of New-York as they shall from time to time adjourn to ;—five members shall be a quorum.

ART. XII. The managers shall have the power of appointing such persons as have rendered essential services to the Society, either members for life, or directors for life.

ART. XIII. At the meetings of the Society, and board of managers, the president, or, in his absence, the vice president first upon the list then present, and in the absence of all the vice presidents, the treasurer, and in his

absence, such member as shall be chosen for that purpose, shall preside at the meeting.

ART. XIV. The annual meeting of the Society shall be held at New-York on the third Wednesday of May in each year, or at any other time or place, at the option of the Society, when the managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

ART. XV. The president may, at the written request of six members of the board, call special meetings of the board of managers, causing three days notice of such meeting to be given.

ART. XVI. The whole of the minutes of every meeting shall be signed by the chairman.

ART. XVII. No alteration shall be made to this Constitution, except by the Society at an annual meeting.

The following list of Officers and Managers, nominated by the same Committee, was adopted.

P R E S I D E N T .

REV. SPENCER H. CONE, OF NEW-YORK.

V I C E - P R E S I D E N T S .

Jesse Mercer, D. D. *of Geo.* Lucius Bolles, D. D. *Bost.* S. M. Noell, D. D. *Ky.*
W. B. Johnson, D. D. *S. C.* Benj. F. Edwards, M. D. *Ill.* Rev. Sam. W. Lynde, *Ohio.*
Rev. John L. Dagg, *Penn.* Nath. Kendrick, D. D. *N. Y.* " Daniel Dodge, *N. J.*
" Arch. Maclay, *N. Y.* B. T. Welch, D. D. *Albany.* " Thos. Meredith, *N. C.*

Rev. CHAS. G. SOMMERS, *Corresponding Secretary.*

WILLIAM COLGATE, *Treasurer.*

JOHN WEST, *Recording Secretary and Accountant.*

M A N A G E R S .

Baker, Ambrose, <i>Coxsackie.</i>	Hillman, Wm.	Stewart, Alex. <i>Brooklyn.</i>
Beebee, A. M. <i>Utica.</i>	Humphrey, Friend <i>Albany.</i>	Stokes, Edward H.
Bleecker, Leonard, <i>S. Sing.</i>	Lewis, Elijah <i>Brooklyn.</i>	Thomas, Thomas
Bolles, Edw. <i>Hartford, Ct.</i>	Linnard, B. <i>Philadelphia.</i>	Townsend, James H.
Caswell, N.	Ludlow, Robt. M.	Warner, Calvin <i>Troy.</i>
Church, Wm.	Maclay, M. D. Robt. H.	Warner, Ransom M. D.
Corning, E. <i>Brooklyn.</i>	M'Corkle, S.	Wasson, J. G. <i>Albany.</i>
Crane, Wm. <i>Baltimore.</i>	Newton, Isaac	Winslow, Robt. F.
Derby, Freeman	Pegg, Roger	Winterton, Wm.
Greenman, Job H.	Platt, G. W.	Wilson, James
Halstead, J. B.	Pürser, Thomas	Wyckoff, Wm. H.
Helms, T. B.	Runyan, Peter P. <i>N. Brun.</i>	Wyckoff, John N.

Resolved, That the first annual meeting of the Society be held in Philadelphia, the last Wednesday in April, 1837, and that the doings of this meeting and of the Society, be submitted to such brethren from different parts of the United States as may then and there meet in Convention, for the purpose of securing the combined and concentrated action of the denomination in the Bible Cause.

It is a gratifying circumstance, that although the Convention at Hartford voted to postpone the whole subject until the annual meeting of the Board of Foreign Missions in April, 1837, the brethren who were appointed a committee to adopt preliminary measures for that meeting, so far concurred in the measure, as to furnish the following circular, directing "the attention of all who are interested, to the incipient organization" of the American and Foreign Bible Society, "as an important measure," and inviting the co-operation of all "who desire to aid in the diffusion of the Word of Life."

PHILADELPHIA BIBLE CONVENTION.

Circular of the Committee appointed by the Hartford Conference, April 28th, 1836, to call a Bible Convention in Philadelphia, the last Wednesday of April, 1837.

THE undersigned, as the Committee above-mentioned, have to announce to the public along with the doings of the Conference at Hartford, that the American Bible Society at their Anniversary on the 12th of May last, approved of the doings of their Managers, which cut off all reasonable hope of further aid in publishing translations made on the principles which we have ever felt bound to adopt, in giving to the heathen the Holy Scriptures. In accordance with our instructions we therefore call on individuals, churches, associations, and other bodies either formed or to be formed, to take immediate measures for raising funds, now greatly needed, for the Bengalee New Testament, the Orissa Scriptures, and the Chinese versions, as well as the Burman, Siamese and Karen Translations, and for securing a full representation, at the proposed Convention in Philadelphia, on the last Wednesday in April, 1837.

And whereas, at a large meeting of delegates, and friends of Bible distribution, held in the Oliver-street Baptist Meeting-house in New-York, May 12th and 13th, a Society was formed for this object, denominated the "American and Foreign Bible Society," the first meeting of which is to be held at the time and place of the proposed Convention, with a view of conforming its organization to the wishes of the delegates who shall be there assembled; we avail ourselves of the present occasion to direct the attention of all interested, to this incipient organization, as an important measure for the accomplishment of the objects contemplated in our appointment. And we earnestly entreat those who desire to aid in the diffusion of the Word of Life, to forward as promptly as may be, their contributions for this object, either to the Treasurer of this Society in New-York, or to that of the Baptist Board of Foreign Missions, at Boston.

WM. T. BRANTLY,
SPENCER H. CONE,
RUFUS BABCOCK, jr.
JONATHAN GOING,
JOHN L. DAGG.

Philadelphia, May 27, 1836.

LABOURS OF THE BOARD OF MANAGERS DURING THE YEAR 1836.

IN entering on this responsible office, the Board of Managers judged that their first duty was to address the Baptist Associations and churches in the United States, and by such agencies as they could employ, to form auxiliary societies. In this respect, although their means were limited, they have not been unsuccessful. The numerous auxiliaries already formed, together with the number and standing of those who make up the list of Life Directors and members, furnish satisfactory evidence, not only that the American and Foreign Bible Society is generally approved ; but that this enterprise has elicited a large portion of the talent, the wealth, and the influence of our churches, as well as the favour of many who have never before contributed to the benevolent institutions under the direction of Baptists. Every light in which the Board have contemplated the present state and future prospects of the Society, has deepened their conviction that the time cannot be distant, when the active friends of the American and Foreign Bible Society, will be found in every part of the United States, and that similar institutions will be formed by Baptists throughout the world.

AGENCIES.

The Board of Managers are grateful to Divine Providence for raising up a few devoted and competent agents, who, since August last have visited several associations, churches, and other religious bodies, chiefly in New-York, and some of the western states. The Society have had only 3 agents under pay, and only 6 out of the 26 states have been extensively visited. The whole amount of service performed by all their agents, does not exceed 16 months labour of one man employed the whole of his time. Their aim has been not so much to solicit pecuniary contributions, as to impart information respecting the causes which led to the organization of the American and Foreign Bible Society, and by forming auxiliary and branch societies, to lay a permanent foundation for future operations. The favour which this Society has enjoyed, and the funds which have been collected, are to be ascribed chiefly to the spontaneous zeal of our churches in the cause of Bible distribution.

Brother Edward Kingsford commenced his agency in August last, and has given great satisfaction to the Board as well by his highly interesting monthly reports, as by the actual results of his untiring labours.

Brother Archibald Maclay left New-York in the month of August, on a tour to the west and south, where he was hailed by the friends of the Bible cause, and an impression made on the public mind, from which we anticipate extensive benefits.

Brother Daniel Hascall has been enabled to labour in this good cause since August last; he has visited many associations and churches, and formed several County and other Societies, auxiliary to the Parent Institution.

The President and other members of the Board, have also visited a few Associations, Churches, and State Conventions, to plead the cause of God, and a perishing world; and in every instance where the friends of *literal Bible translations* have been permitted to explain the views of this Society, and to state facts in reference to its origin, a unanimous vote of approbation has been given, and we are constantly receiving indubitable evidence of the rapid multiplication of our patrons.

Your Managers were greatly encouraged in December last, by receiving information of the willingness of brother John R. Ludlow, gratuitously to devote a part of his time as an agent of this Society. This gratifying and unlooked for event, was regarded as a cheering indication; and the generous offer of our brother was gratefully accepted. Although our chief dependence must rest upon those who may be employed by the Society, yet voluntary agencies are capable of conferring great benefit upon our institution and the world. Are there no other pious, discreet, intelligent and enterprising brethren in our churches, who like brother Ludlow, are willing to consecrate a part of their time to this noble cause? The Board lament that personal indisposition, and other causes, have hitherto prevented brother Ludlow, from prosecuting his intended course of labour.

APPROPRIATIONS.

The Managers would render thanks to God, that as early as last July, the rapid augmentation of their means, enabled them to

make a donation of \$2500 to aid the Baptist missionaries in India, in giving the Bengalee New Testament to the benighted millions of that dark region. This, it will be recollected, is the version which the Calcutta, the British and Foreign, and the American Bible Societies *refused* to patronise, and which led to the formation of the American and Foreign Bible Society.

At a subsequent meeting, \$5000 were appropriated to the Baptist General Convention of the United States, to aid in printing and circulating the translations of the Bible made by American Baptist missionaries in Asia; and in the month of February, 1837, the Managers were again enabled, by the liberality of the churches, to make appropriations for distributing the sacred volume, by missionaries in the service of the Baptist Convention—viz.

For printing and circulating the Scriptures in China,	\$2000
“ “ “ “ Karen,	1000
“ “ “ “ Shyan,	1000
“ “ “ “ Siam,	1000

At the same meeting it was unanimously “Resolved, that as soon as the state of the treasury will permit, the sum of \$2500 be paid to the Baptist Board of Foreign Missions in London, to aid them in printing the Scriptures in Bengalee.” This pledge the Board have since been enabled to redeem.

In this last appropriation of their funds the Board experience great pleasure, because, as already stated, this excellent version of the Scriptures, by brethren Pearce and Yates, has, by competent native Oriental scholars, been unequivocally pronounced the purest and most idiomatic translation ever presented to the inhabitants of India; and also from the fact that Baptist missionaries in that country possess peculiar facilities for distributing the Bible, particularly in *Orissa, the Holy Land of India*, to which thousands of pilgrims annually resort. In the formation of this Society the Board recognise a special providence of God. “The affecting appeals of Brother Sutton,” and of Pearce and Yates, will not be made in vain. No, *your* liberality will enable them to give “to men benighted” that “lamp of life” which by others has been “denied.”

QUARTERLY PAPERS.

The first number of this paper was prepared by order of the Board, and issued on the 1st of January, 1837. As a medium of periodical communication with the Baptists in the United States, and in other lands, this paper will, it is hoped, be an acceptable contribution, in promoting the cause of the Saviour. As a document of reference, it will probably become interesting to all the friends of truth, particularly when the progress of the Society's operations, and the extension of their correspondence shall enable them to spread before the denomination an account of Bible translations and distribution throughout the world.

THE FIELD OF LABOUR.

Contemplating the enterprise of the American and Foreign Bible Society, the Board of Managers perceive that the sphere of their labours is bounded by no geographical or political limits. The ascended Redeemer has declared, "THE FIELD IS THE WORLD," and that world is, comparatively, a moral wilderness. But, through the instrumentality of Bible, and other evangelical societies, its desolations shall be made comely as Tirza, and beautiful as Jerusalem; for, "the word has gone out of His mouth"—"that in every place incense shall be offered unto his name, and a pure offering; the zeal of the Lord of Hosts will perform this."

There is a moral sublimity in the magnitude of our proposed work, which at first sight appears sufficiently formidable to intimidate the unpractised; but experience justifies us in saying, that its very magnitude will promote its success. If in the ordinary incidents of life, the energy of the soul increases in a ratio proportioned to the exigency that excites it to action, then may it confidently be regarded as a sustaining principle in our constitution, that we aim not to benefit a single tribe or nation, but the universal family of man.

OUR OWN COUNTRY.

This is a subject of thrilling interest. The signs of the times are truly ominous, and every friend of his country should come

to the rescue, lest libertinism and the spirit of insubordination which are at work, sap the foundations of our common liberties. Every revolving year pours thousands of the bold, the profligate, and the adventurous of all nations upon our shores, many of whom confound republicanism with a reckless abandonment of all the salutary restraints of national law, and are therefore prepared for any adventure, in defiance of constituted authority. Along with this moving mass of heterogeneous beings, the waves of popery and skepticism roll onward, threatening to desolate our fair inheritance. The Bible, the Bible! is the only effectual barrier. As Christians,—as patriots,—we are under solemn obligations to bear our part in the great work of supplying not only our native American citizens with the word of life, but also the millions of foreigners, who, if properly instructed, may become useful members of the community; but, if left to themselves, will, like the host of Attila, become a scourge, destructive alike to our peace and our liberties.

As to the time and manner in which it may be the duty of this Society to begin the work of Bible distribution in the United States, the Board will not venture to express an opinion, but refer the subject of home distribution to the decision of the denomination, in accordance with a resolution of the “Bible Convention,” at its late meeting in Philadelphia.

Upon this point the Board cheerfully unite with the Convention in earnestly requesting all the American Baptist churches, Associations, Mission societies, Bible societies, and State Conventions throughout the United States, by their delegates, or otherwise, to make known their views at the next annual meeting of the Society, in April, 1838.

BURMAH.

To this country your Board of Managers look with mingled emotions of sympathy and hope. Long and arduous have been the labours of our beloved Judson and his associates, but great has been the blessing of God upon the work of their hands. About one thousand souls have been converted to God—twenty missionary stations, and nearly the same number of churches have been established. There are more than thirty schools, in

which seven hundred children are taught to read the Bible. These institutions, extending their influence from the Bay of Bengal to the borders of Chinese Tartary, are like so many light-houses upon a dreary coast, shedding the radiance of divine truth upon the pathway of more than *one hundred millions of benighted heathen*. There, our Society may now avail themselves of the aid of forty-eight missionaries and their assistant-missionaries, together with thirty native printers, and five presses—twenty-five cases of type—twelve founts of English and one of Burman type, with punches, and matrices of the best workmanship, and every requisite implement for casting new type, and printing that sacred book which contains a revelation of the eternal God. No limit can be set to the distribution of Bibles in Burmah, as almost every man can read. The New Testament is nearly out of print, but Mr. Judson has commenced revising and printing a new edition of 10,000 copies. The Peguan and Karen languages now open two entirely new fields for the dissemination of sacred truth. The Toringthoo, and the Pevo languages are also about to be reduced to writing by brother Wade.

In Burmah, Baptists have a stereotype foundry, and the whole Bible *faithfully* translated; and if adequate funds can be obtained, the holy volume may be distributed among millions of Burmans, Talings, Karens, and Shyans. Shall they continue to be destitute, or but partially supplied? This is a question of unutterable import, and to which American Christians are invited to respond. The crumbs of the bread of life which have been distributed, have only created an appetite for more, and almost every breeze from the east comes laden with the cries of the destitute. “Tell them,” said a Hindoo convert to a missionary, “that William, who thanks them for himself, blames them on account of others. I have heard you say there are millions of Christians in the world; and then I think, well,—many millions—and only one, two, or three missionaries come, to save millions of those who are perishing in sin! Tell them we have **THREE HUNDRED AND THIRTY MILLIONS OF GODS**, whose slaves we are. And oh! tell them, that though these gods never spoke before, yet in the day of judgment the God of Christians, who is the God of the whole earth, will give each a tongue to con-

demn them, for not sending the gospel and more missionaries to India." Christians of America, we beseech you to hear this warning voice, and labour for the attainment of that spirit which animated the bosom of the Saviour, when he came to seek and to save that which was lost. Let Christian sympathy for perishing millions supersede every other motive. Let us endeavour to exemplify that irrepressible, primitive zeal for God and the souls of men, which no poverty could conceal, no difficulties discourage, no opposition impede.

CHINA.

To this hitherto almost neglected empire, the Board of Managers would direct the prayerful attention of all the friends of the Bible. Its contiguity to our missionary stations in Burmah, entitles it to the special consideration of American Baptists. How desolate and perilous is the moral condition of the FOUR HUNDRED MILLIONS who people that degraded land! Under a mistaken opinion that China was inaccessible to Christian enterprise, the churches have too long neglected to employ the means which were at their disposal. But recent information shows that although the policy of the government forbids access to the interior, yet in *Eastern China*, and in the islands of the Malayan Archipelago there are millions of Chinese who can read, many of whom are anxious to obtain books which explain the Christian religion. The same is true of the western and north-western parts of China, contiguous to our missionary stations in Burmah. Umerapoora also, contains many thousands of Chinese, and from Yunnan numerous caravans come annually into the Burman territory, by whom as well as by the Shyans, who have intercourse with the Chinese of Thibet, thousands of Bibles may be sent into that land of idolaters. Present indications of divine providence, and authentic information from our missionaries, press upon us the conviction, that the whole of Burmah, Kathay, Shyan, and China, are prepared to receive the word of God and to read it, if men and means can be found to convey to them that invaluable treasure.

Recent information from our beloved brethren Jones and Dean, clearly shows, that in Siam a door is opened through which this

Society may enter and proclaim salvation to four hundred thousand of degraded idolaters. "This week," says brother Jones, "more than 1000 copies of Christian publications have been distributed, nearly all pure scripture. It is necessary to remark, that I only give one book to a person, and that I have only had one female applicant." In another place he remarks; "most of those who come, inquire for '*the sacred book,*' '*the book of Jesus Christ,*' '*the book which tells of one God!*' These publications have found their way into most of the *temples*, and residences of the great."

It is a further source of encouragement to your Board, that in the opinion of some of the missionaries, the Shyans and the Siamese are essentially the same people, and that a mere variation of dialect distinguishes the languages of the people in Assam and Siam, which is inhabited chiefly by Chinese. If so, the presses in Burmah can immediately co-operate with those already set up in Bankok, and greatly facilitate the work of printing the Bible for the millions of China. Here then is a field, to the moral cultivation of which our united and incessant prayers, our contributions and efforts, must be consecrated.

The Board of Managers rejoice in the belief, that the churches, more than at any former period, seem to be, as at the time of the Reformation, prepared to "attempt great things, and to expect great things." What may we not hope and expect from the labours of a society of which the Bible is the balance-wheel of the whole machine—the governing principle of every onward movement. It is indeed true, that the bigotry and power of the government, and the inveterate idolatry of the people, are serious obstacles to Christian effort in China; but even there the Bible Society will find some advantages which do not appertain to other and more enlightened nations. The readiness of the people to examine the religious doctrines of foreigners—restrained by no established hierarchy—possessed of a common language, into which the whole Bible has been *faithfully* translated*—no

* As early as 1806, the venerable Dr. Marshman commenced his excellent and idiomatic translation of the Bible into the language of China. In 1815, several years prior to Dr. Morrison's version, the New Testament was printed, and in 1822 the whole Bible was completed at press; both being printed with moveable metallic characters, cut at Serampore.

longer dependent upon the tardy operations of copyists and type-cutters, recent improvements having reduced the thirty thousand characters of their written language into few and simple elements—we can now command the whole language, and by stereotype plates, or moveable types, supply them with the Bible, at a price comparatively cheap. Another important fact has come to the knowledge of the Board. In one of the towns visited by a missionary, he observed some of the books which on a former occasion he had distributed, exposed for sale on the counter of a Chinese book-seller. This fact shows, that the people of China are willing not only to read, but to pay for Christian books ; and that the natives from their love of gain may become co-workers with us, in diffusing the light of salvation through the instrumentality of the Bible.

The means at present employed by all denominations, for the spiritual emancipation of China, and the whole of south-eastern Asia, are forty-nine missionaries, besides their assistants. There is one press at Canton ; and a printing establishment and type foundry at Singapore, where a printing office was built in February, 1836, and twelve printers were then at work, printing a new version of the Chinese New Testament. There are also four presses in Burmah, and one among the Shyans, belonging to the Baptist Convention. But, as of the five loaves, we may ask, “ what are these, among so many ? ” Brethren, beloved in the Lord, how great is the work to which we are called !—how vast our responsibility ! “ The whole world,” but particularly the heathen world, “ lieth in wickedness ”—as from a wreck, tossed upon the waves of ocean ; the signal guns of distress are heard amid the howling tempest, yes, the cry of despair comes from the lips of many millions ; and the impassioned prayer of your own devoted brethren is daily uttered, “ Come, O come over and help us—help us by your prayers, by your faith, and by your contributions ! ” Shall these men of God—shall those perishing heathen implore our aid in vain ? No ; the Board rejoice in the hope, that there is not a minister of Christ, not an individual in any of our churches, who will refuse, by personal liberality, or by efforts to engage the co-operation of others ; to aid the American and Fo-

reign Bible Society, in sending the word of life to the remotest inhabitants of the world.

INDIA.

The moral wretchedness of India, has since the date of modern missions, been frequently described. But, although much has been done, much more remains to be accomplished, ere that loathsome depravity which has for ages rivalled the orgies of pandemonium, shall be changed into scenes of purity and peace. From the island of the Mahrattas, Ceylon, and Orissa in the south, to the remotest part of India beyond the Ganges, with a population of one hundred millions, there are not at this time, more than one hundred and sixty missionaries and their assistants of all denominations, with only six printing presses in operation. This fact calls loudly for the immediate attention of all who pray for the salvation of the world.

Your Board of Managers are deeply afflicted when they reflect, that although the Bible and parts of the Bible have been *faithfully* translated by our beloved Carey, Marshman, Yates, Pearce, and their devoted associates; and every facility is possessed, to distribute thousands of copies every year among the inhabitants of India;—and although Baptist missionaries commenced their labours in India as early as 1793, and it has with justice been said, by the celebrated Dr. Buchanan, that “to this mission chiefly belongs the honour of reviving the spirit for promoting Christian knowledge by translations of the Holy Scriptures,”—and, although it is indisputable that Baptist missionaries have translated the Bible into the languages spoken by more than one half of the nations of the earth, and the *faithfulness* of their versions has never been disputed; yet the Calcutta, the British and Foreign, and the American Bible Societies, have peremptorily *refused to aid* the Baptists in giving to those benighted nations, the unadulterated revelation of the eternal God; without which, as every reflecting mind must be aware, thousands will be annually sacrificed upon the altar of idolatry, and sink for ever to the abodes of despair! Upon their conduct in this case, we pause not now to animadvert. To their own master they must stand or fall in that day, when every man shall be judged according to his works. “Some years since,” say the Baptist missionaries in Bengal;

“three of the Pædobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them *not to give assistance to any Indian versions in which the word ‘baptize,’ was translated to ‘immerse.’* NONE OF THESE MEN LIVED TO SEE THE REPLY TO THEIR APPLICATION.”

The Board of Managers are satisfied, that the providence of God has made it the duty of Baptists to give to *the whole world, a faithful translation of the whole Bible*, and that, as a denomination, we cannot decline this labour of love and yet remain guiltless. If capacity and opportunity to do good, not only give a right to do it, but make the doing it a duty, then are we undoubtedly called upon to perform this important service. Brethren, beloved in the Lord, throughout this wide-spread continent, to you do we make our solemn appeal for India, and for the whole world—let prayer be made without ceasing of the church unto God—let your liberality flow in a deep and extended channel—let brotherly love abound, and heaven-born charity excite and guide all your efforts in this good cause, until through the word of the Lord, the knowledge of his glory shall cover the earth as the waters cover the sea.

AFRICA.

“Ethiopia,” says an inspired writer, “shall soon stretch out her hands unto God.”—“From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.” Is not that the land that welcomed to its bosom the infant Saviour, when fleeing from the sanguinary Herod? Do not prophecy and providence conspire to assure us, that she shall yet emerge from the melancholy ruins of her former grandeur; and Carthage, the birthplace of intellectual glory, become radiant with the light of salvation? At no former period in the history of Ham’s degraded posterity, have the indications of Divine Providence presented greater encouragements, to labour and pray for their deliverance from civil, intellectual, and moral bondage. At various points along the western coast, from Cape Palmas on the south, to Sierra Leone on the north, there are at present about thirty missionaries employed; and Sabbath schools,

in which eleven thousand children are learning to read the word of God. There are also several other benevolent institutions; and more than six thousand emigrants, many of whom are pious, and ready to co-operate with our Society, as soon as we shall be prepared to put into their hands the volume of divine revelation. The Board of Managers cannot conceal the deep solicitude which they feel, that your benevolence may ere long flow in channels opened upon the plains of benighted Africa, where one hundred millions of souls demand the sympathies of the Christian world.

Whatever means may be employed to improve the African race, and give them a rank among the nations; the Bible affords the only light by which the darkness of ages can be dissipated, and the land of Cyprian, Tertullian, and Augustine, become again illumined with the knowledge of salvation by the blood of the Lamb. As American Christians, we are bound to promote the welfare of that afflicted race, and we can do much in cultivating this field, with comparatively little expense of either money or time. A voyage of thirty days may land your agents upon their coast, and although the people are heathen, yet they have never been idolaters—no temples and pagodas consecrated to gods of wood and stone, meet the eye and afflict the heart of the Christian traveller—the people are proverbially mild and teachable—unfettered by any caste, or long established system of false religion, so that no impediment to the messengers of Christ, exists, save ignorance, and that depravity of the human heart, which is common to all the fallen race.

EUROPE.

It is generally conceded, that Divine Providence has afforded to us as a denomination, peculiar facilities for distributing the Bible among one hundred millions of idolaters in India; eighteen millions of Burmans; more than fifty millions of Shyans and Karens; and the four hundred millions who inhabit the celestial empire—possessing moreover the advantage of having the Bible already translated by Baptist missionaries into numerous languages and dialects—the Board cannot but rejoice that *Germany, Denmark, Sweden, Norway, and Holland* do also invite the attention of this Society; inasmuch as the versions used in all these countries con-

tain a translation of the word baptizo and its cognates, which goes to establish the primitive simplicity of our practice, in the ordinance of believers' Baptism. In France also, we have at present eight Baptist missionaries and their assistants, who will no doubt cheerfully co-operate with the American and Foreign Bible Society, in labouring for the benefit of the thirty-two millions of that nation. In Germany too, our devoted brother Oncken and his colporteurs, are prepared to become your efficient agents. Already has brother Oncken published an edition of the Psalms, (for the Edinburgh Bible Society,) and an edition of the New Testament; copies of which have been forwarded to this country.—They are the most perfect specimens of German printing and binding, that have come under our inspection, and can be afforded at a price below the cost of equal work executed by any Bible Society in America. From Hamburg and other ports on the Baltic, access may be obtained to millions of Hungarians, Bohemians, Wendish and Poles. Recent events also prove, that the sixty millions of Russia, are once more in a condition to receive the Bible, unrestricted by any imperial edicts. The following extract of a letter from a counsellor of the Russian court at Odessa, under date of September 5, 1835, shows that the people are anxious to receive the word of the Lord.

Sir,—“The welfare of souls is begun to be sought and pursued in the villages, with earnestness and zeal. The word of God is generally received with all readiness of mind, and searched daily. Christian meetings are held in many families in the country around. This is not to be wondered at, seeing that many have a hungering after Bibles and tracts. Therefore, permit me to beseech you, urging with Christian boldness, to procure for me six hundred Greek Bibles, &c. &c.”

The foregoing sketch of the field to be cultivated, cannot but call forth the exclamation: “who is sufficient for these things;” and our only consolation is, that which animated the soul of an apostle, when he said, “I can do all things through Christ who strengtheneth me.” To the unassisted eye of man, the extent of the field, and its almost entire sterility, do indeed present insurmountable obstacles; but the soul of the believer illumined by the light of faith, sees this desert rejoicing and blossoming as the

rose. Whatever be the toil, the self-denial, and the perseverance which this work may demand, our proclamation has gone forth—we stand pledged before the whole intelligent universe—angels and men expect us to redeem that pledge, by moving forward to the rescue of a perishing world. Your Board of Managers rejoice in the conviction, that the objects contemplated in the formation of this Society, will all be accomplished ; and that, union in our councils, with fortitude and perseverance in our labours, cannot fail to be crowned with triumphant success ; until every island and continent from east to west, and from pole to pole, shall receive the law of the Lord, and God be glorified upon earth from the rising to the setting sun.

In closing their report, the Board of the American and Foreign Bible Society, would render thanks unto God, for the origin and the success of this institution. But they desire to feel, that if to promote the glory of God and the salvation of men, be indeed the highest aim and paramount duty of every Christian, then does no common responsibility devolve upon this Society. Composed of hundreds of thousands of the followers of Christ—inhabiting a country extending from the Atlantic to the Pacific ocean—living under a free and happy government—possessing the wonderful aid of the press with which to multiply copies of the Bible, and all the advantages of international communication by which to send them to the remotest parts of the earth ;—let every talent be brought into solemn requisition, and let us resolve in the strength of the Lord never to cease from our work, until all nations “*read in their own tongue the wonderful works of God.*”

On motion of B. T. Welch, of Albany, N. Y., seconded by John Culpepper, of N. Carolina, it was unanimously

Resolved, That the Report, an abstract of which has now been read, be published and extensively circulated, under the direction of the Board of Managers.

Brother Welch sustained the resolution by a most interesting and argumentative address.

On Motion of Baron Stow, of Boston, seconded by John Booth, of Michigan, it was unanimously

Resolved, That in the history of this Society, as furnished by the

Reports of the Treasurer and the Corresponding Secretary, there is abundant proof that the Institution has enjoyed in a large degree, the approbation of God, and the favour of the Baptist churches.

On motion of Rufus Babcock, Jr. President of the Philadelphia Bible Convention, seconded by Nathaniel Kendrick, President of Hamilton Baptist Theological Institution, N. Y. it was unanimously

Resolved, That the Society formed in New-York, May 13, 1836, as a provisional organization, together with all its funds, interests, and responsibilities, be now merged in the American and Foreign Bible Society, organized by the Bible Convention which met in Philadelphia, April 26, 1837.

Brother Babcock accompanied the Resolution with the following remarks—

I offer this resolution, Mr. President, with peculiar feelings, because it is the last. It redeems, nobly and triumphantly redeems, the pledge originally made by your Society at its formation, and guaranteed by the assurance of the Committee appointed at Hartford, against the mistrust and insinuation, which in some quarters were cherished, that your organization at New-York last May was not merely “provisional”—intended only to serve the necessity of the case, until a Society could here be matured by the united wisdom of delegates from the whole denomination. To you and to me, and I trust to every member of that Committee, this prompt redemption of that pledge is most welcome: indeed I cannot but hail it as an auspicious omen of the cordial union of all hearts and hands among us, for the promotion of the glorious work of sending abroad through the whole world God’s holy word.

In this view, and for this end, the dissolution of your incipient organization may be contemplated with unmingled satisfaction. I trust it is no unworthy perversion to say of it, in the words of a Christian poet,

You “set as sets the morning star, which goes
Not down behind the darken’d west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.”

The light into which you now melt and mingle is of the same character with that which has hitherto shone; only, as we trust, to become hereafter more extensively effulgent. With what delight, too, must your success the past year be witnessed! Means have been secured and appropriated to give to twenty thousand heathen families in whole or in part, the word of God: to give this *faithfully translated*, as I bless God all Baptists have ever most conscientiously believed is the duty of those to whom the LIVING ORACLES have been committed. Who can dwell on this thought without the most grateful emotions. Twenty thousand families, embracing not less than one hundred thousand immortal souls in heathenish darkness, thus provided with the permanent possession of the lamp of life! May the Society just formed, which rejoices to recognise you, Sir, as its head—not more the place of honour than of toil and anxious devotedness—O Sir, may your new Society, when one year hence the first chapter of its history shall be written, be able to evince an enlargedness of accomplishment, proportioned to the increasing numbers and influence which are now rallying around its standard!

The exercises of the evening were closed with prayer by Thomas Meredith of North Carolina, and the Society adjourned.

MEETING OF THE BOARD.

NEW-YORK, MAY 3, 1837.

The Board of Managers of the new Society met in Oliver-street at 4 o'clock, P. M. The President in the Chair.

Prayer by Nathaniel Kendrick, of Hamilton.

On motion, duly made and seconded, it was unanimously

Resolved, That this Board recognise, with great satisfaction, the act of the American and Foreign Bible Society, provisionally formed in New-York in May, 1836, and that we cheerfully accept all the funds and interests, and assume all the responsibilities of the same.

The following were adopted as the

BY-LAWS AND ORDER OF BUSINESS OF THE BOARD OF MANAGERS.

1. All meetings shall be opened with prayer.
2. All Committees shall be nominated by the presiding officer, and approved by the Board, unless otherwise specially ordered.
3. No moneys shall be paid out of the Treasury but by order of the Board.
4. All resolutions, if required, shall be presented in writing.

ORDER OF BUSINESS.

1. Reading minutes of last meeting.
2. Treasurer's Report.
3. Communications of Corresponding Secretary.
4. Reports of Standing Committees.
5. Reports of Select Committees.
6. Unfinished business.
7. New business.

STANDING COMMITTEES.

Publication and Finance.

1. I. NEWTON,
2. W. H. WYCKOFF,
3. THOS. PURSER,
4. ROBERT F. WINSLOW,
5. I. H. GREENMAN.

Agencies.

1. WM. WINTERTON,
2. R. PEGG,
3. N. CASWELL,
4. E. CORNING,
5. THOS. THOMAS.

APPENDIX.

I.

LETTERS TO THE PRESIDENT.

AVA, MAY 17, 1836.

MY DEAR BROTHER—Yours, in behalf of the Bible Society, dated Sept. 22, 1835, came to hand a few days since, and I have read it, together with the circular and the printed letters, with the greatest interest. Most happily shall I do any thing in my power to aid the Bible Society in the sublime and holy work of circulating the word of God.

We will, in the first place, survey the field. Ava, Umerapoora, and Sagoing, three cities hardly separated from each other, contain at least half a million of people; then for 200 miles in every direction are large towns and villages. West of Ava about 200 miles, is the small kingdom of Kathay; east of Ava, about 200 miles, you enter the country of the Shyans, nine principalities of which are tributary to the court of Ava, besides several independent princes, and all speaking one language. Shyan is an extensive country, and is supposed to be more populous than Burmah. About 200 or 250 miles north of Ava you enter the frontiers of China. Take Burmah, Kathay, Shyan, and a few provinces of China bordering upon Burmah, and we have a population of one hundred and fifty millions, of which this city is the centre. Here is a field which loudly calls for Christian effort. In the immediate neighbourhood of this city are several thousands of Kathayans, but no part of the Scriptures has yet been translated into their language. Some of the more learned understand Bengalee, and I have received from Rev. Wm. Pearce, of Calcutta, 50 Testaments, 25 of which were bound, and 25 were done up in parcels; also several hundred tracts in the Bengalee language. These were distributed at once, and I have reason to think are still read with interest. Great numbers of Shyans visit this city for purposes of trade. Occasionally I find persons who can read Burman, and these I supply with books. I hope before long some portions of the word of God will be translated into the Shyan language.

In Umerapoora are several thousand Chinese, besides large caravans come in from Yunnan every season; frequently two journeys are made in one cold season. Hitherto I have had no means of doing any thing for this people, as not one in 500 is able to read Burman. I have spent some days among them at different times, conversing

with those who have some knowledge of Burman, and have always found them ready to listen. I have no doubt but they would take the Scriptures if I had them to give, and that thousands of copies might be sent into the provinces bordering upon Burmah and Thibet.

As far as I am able to judge, all Burmah, Kathay, Shyan, and China, are ready to receive the Word of God, and read it, if we can only find men and means to take hold of the work. Difficulties are great when looked at from a distance, but when we encounter them they vanish. I have distributed a great number of Luke and John, the Epistles, Acts, and some copies of Matthew and Mark; also the Psalms and Old Testament Extracts to a large amount, and some entire copies of the New Testament. Two years ago I gave a New Testament to Prince *Mekara*, and some months after he sent to me for books for his two sons and seven daughters. Two other princes have asked for books, and I have no doubt but they are read. Bramins and Musselmen, as well as Burmans, call for books.

I have just returned from a tour through the country, preaching and distributing tracts and portions of the word of God. I was absent three months and three days, visited a great number of cities and villages, and though sometimes repulsed, yet in many places I found much to encourage me in the work. This is a barren land, yet God has promised to water it, and will, through the instrumentality of his own blessed word. We need a press here very much to give efficiency to our operations, and the Board will doubtless place one here before long. Nothing but the doctrines of the Bible can enlighten this nation, and deliver its millions from the dominion of slavery.

I should be glad to mention three or four facts which have come under my notice in this city, as inducements to diligence in distributing the word of God, but an opportunity now offering for sending direct to Bengal, I shall send you off this sheet without transcribing, and will write you again before the close of the year.

Yours ever affectionately,

EUGENIO KINCAID.

II.

RANGOON, JUNE 13, 1836.

DEAR BROTHER,—I am at length able to answer your inquiries respecting our Mission Press, &c.

The building stands in the mission compound, in the heart of the city of Maulmein, built of brick and mortar in the best manner, two stories high, in the form of an L, 56 feet wide, and 78 feet long each way—that is, in fact, 156 long. The lower floor is brick covered with plaster, and is divided into two large, and four small rooms. One of the large rooms is occupied by the case-work, and the other by the presses. The smaller ones are for counting-room, storage of paper, machine-shop, &c. The upper story is in two large rooms, one for the binders, the other for prints, books, and tracts.

There are four hand presses, (one of which stands in the compositors' room, and is used for nothing but proofs,) and a Tuft's powerpress, equal to two common ones, all of the best workmanship, and in perfect order. There are 25 cases of type—12 founts of English, seldom used, one of Burman, very large, setting up about 65 8vo. pages, one of Karen, and one of Peguan. Of these last three there are complete sets of punches and matrices of the best kind, so that additional type may be cast in the office at pleasure. For this there is every requisite implement, as well as brass roller-moulds and other conveniences found in the best offices.

The bindery is complete, and sufficiently extensive to prepare all the productions of the printing office. There are in it two standing-presses, and in the press-room below, a press for wetted paper.

There are 25 persons regularly employed in the office, the average rate of whose wages is about ten rupees per month. All the work, in every department, is done by natives, but under a much more minute and constant supervision by the missionary printer than would be necessary in America.

The preparation of the matrices for native types has been an oppressive expense, not only from the great price of all work at Calcutta, but because three or four times as many characters are required as are wanted in English.

The following works in the Burman language are translated and printed—new editions of several are now in press.

	<i>Pages.</i>		<i>Pages.</i>
Awakener, - - - - 8vo.	16	Memoir of Miss Cum-	
Balance, - - - - - "	16	mings, - - - - 8vo.	16
Spelling-book, - - - - "	32	Mem. of Mee Schay-ee, "	24
Catechism of Astrono-		Old Testament, vol. 1, "	532
my and Geography, "	16	" " " 2, "	500
View of the Christian re-		" " " 3, "	750
ligion and Catech'm, "	20	New Testament, - - - - "	650
Digest of Scripture, - - - - "	204	Ship of Grace, - - - - "	16
Epistles and Apocalypse, "	272	Seven Manuals, - - - - "	52
Luke and John, - - - - "	148	Astronomy, Geography	
Matthew and Mark, - - - - "	128	and History, - - - - "	45
Miracles, - - - - - "	—	Scripture Lessons, 18mo.	28
Psalms, - - - - - "	156	Sermon on the Mount, "	—
Epitome of the Old		Life of Samuel, - - - - "	16
Testament, - - - - - "	44	" Elijah, - - - - - "	16
History of Joseph, - - - - "	28	" Daniel, - - - - - "	20
Investigator, - - - - - "	16	Catechism of religion, "	12
Life of Christ, - - - - - "	192	Child's book of the Soul, "	90

In the Karen language there are but three small works as yet, but the following have been prepared, and will be printed as soon as the means are obtained. [The chief detention has been want of proper type, for which matrices were ordered many months since.] Gospel of Matthew—Hymn book, containing about 120 hymns—View of the Christian Religion—Vade Mecum, containing passages of Scripture

and reflections for every day in the month, embracing an extended view of the Christian doctrine—translation of Digest of Scripture—Bible class questions on Matthew, by Mr. Wade—Biography of sundry Old Testament characters—Child's Catechism and Spelling-book, beside some other works not yet finally revised.

In the Peguan or Talain language we have prepared the New Testament and two or three of the principal tracts.

Two other languages are about to be reduced to writing, viz. the Toringthoo and the Pevó. The alphabet of the latter has been constructed by Mr. Wade, and some pupils are now learning it, but he does not deem it yet entirely settled. This gentleman prepared the Karen alphabet, which is regarded by those competent to judge, as eminently perfect. Every letter has *always* the same sound, which makes it easy to learn to read, and secures entire accuracy of pronunciation. Karens who had never seen a letter have learned to read perfectly in a few weeks.

There is almost no limits to the distribution of tracts and Bibles. Almost every man can read, and though a great many do not understand what they read, most can. It is known that multitudes of the tracts are destroyed; but the bound books are generally preserved. The New Testament is out of print nearly, and Mr. Judson has just commenced revising and printing a new edition of 10,000, which will require two presses to be constantly employed nearly a year. One edition of a hundred thousand of the Balance is now in press. Several other tracts are nearly out of print.

I do not think it would, *at present*, be useful to give a whole Bible (four 8vo. volumes) to every family in the empire, for many could not read well enough to perceive the sense, and the priests sometimes greatly mislead the people, by affirming that our books say thus and thus, and pretending to read the passages, when the idea is the very reverse of what the sacred volume actually declares. But many thousands are urgently called for at once, and the Peguan and Karen languages now open two entire new fields.

If the above statement leaves any points untouched which your Society wishes to understand, I shall be very glad to furnish every detail in a future communication.

I remain, most truly, yours, &c.

HOWARD MALCOM.

III.

TAVOY, SEPT. 8, 1836.

DEAR BROTHER—Like Luther's pasting up his Theses on the doors of the old church at Wittenburg; and Carey's Nottingham sermon of "Expect great things, attempt great things," the resolution of your Society to supply (according to its ability) the world with the Bible, forms an epoch in the history of the church that will be remembered when "Earth keeps jubilee a thousand years." The resolution will meet with a ready response from every missionary, animated as he

will be by its spirit to put forth redoubled efforts for the people of his charge, both in the departments of translation and circulation of that blessed book, which has been well denominated "The Star of Eternity." I should have been out the present moment circulating Burman Bibles in some villages that I had purposed to visit, had not circumstances compelled me to inoculate my children with the small pox, and I am now at home watching over them.

In the first years of my residence in this country, I supplied every house in the city and province in which I am located, with a tract and portions of the Bible, the whole at that time not being printed; and were not my labours almost exclusively required among the Karens, I would take up the work of supplying every house with the New Testament at least.

In reply to your inquiries concerning the Karen translation, I have to remark, that I have translated three Gospels, Matthew, Mark, and John. Luke is in progress, but will not probably be finished before the season for travelling and direct evangelical labours among the people commences, when the labours of the study are wholly suspended for five or six months. The translations partake of all the infirmities of first essays, yet they are such as my associates are anxious to have printed. Mr. Wade has recently reduced the other Karen dialect to writing, for there are two, as you are probably aware; and we trust that parts of the Scriptures will soon be ready to print in that dialect also, for the language is essentially the same, and when a version is made into one dialect, it will be an easy task to render it into the other.

In relation to your inquiries concerning the opportunities for the circulation of the Scriptures in the European languages, I would remark, that in Tavoy they are few. During five or six years residence I have however probably distributed twenty-five or thirty English Bibles, and had I a few copies of the Scriptures in the Portuguese language, which I have never had, a door stands open for their useful distribution. I have met with but one Frenchman in the country, and he being destitute of the Bible, I gave him a copy that I had in my private library, thinking that though it might be useful to me for reference, *it might be far more useful to him for the salvation of his soul*. I have distributed parts of the Scriptures in Chinese, Siamese, Hindoostanee, and Bengalee; and could distribute more, especially the former, were I supplied with them.

And now, my dear brother, having answered all your questions, allow me to ask *one* in return. In your large church can you not lay your hand on some one or two young men, and thrust them into the work? Young men willing to come over to Burmah to help us! Nothing so pains our hearts as the sight of the harvest perishing around us for lack of labourers. The missionary cry is no longer "who hath believed our report, and to whom is the arm of the Lord revealed?" but "who are these that fly as a cloud, and as doves to their windows?" Wherever he moves, his reception is as though a voice *thundered* to the churches "*enlarge the place of thy tent, and stretch forth the curtains of thy habitation.*" What a blessed reward for any sacrifices, real or imaginary, that missionaries may make, to hear the Burmans or Ka-

rens, or Talaings, or Siamese, telling what God has done for their souls! May the avenging angel never be commissioned to address himself to your land of gospel blessings, as of old he did to Meroz—"Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty!"

Yours affectionately,

FRANCIS MASON.

IV.

BANKOK, SIAM, AUG. 14, 1836.

MY DEAR BROTHER.—Your very welcome letter was received at Penang, whither I had repaired for the purpose of preparing Siamese type. Not being able to answer all your inquiries, I have written to Messrs. Beighton of Penang, Hughes of Malacca, Robinson of Calcutta, Rittgers of Rhio, and Ward of Padang, and should replies be received, I shall forward them.

I have had the Gospel of Matthew in Siamese published at Singapore, and it has long been exhausted. Though I supposed it to be tolerably correct and intelligible, I am satisfied it needs much revision, before a second edition, which I design soon to execute. A considerable portion of Acts has also been translated. The work has experienced much interruption from my frequent and protracted absences, for the sake of printing and types. I hope now, if God in mercy spares me, to prosecute it with vigour. Acts, and a new edition of Matthew, I hope may be ready for the press ere the close of the year.

In regard to Dr. Morrison's version of the sacred Scriptures into Chinese, considerable complaints have been made, by those best informed on the subject, of its being too literal to be intelligible. By the English missionaries in the Straits generally, it is feared, that the new revision by Gutzlaff, Medhurst, Bridgman, &c. may be too elegant; it is, however, on all hands, allowed to be more idiomatic. Mr. Dyer of Malacca, has spent much time, during four years past, in revising Matthew. In *his* judgment and accuracy great confidence may be reposed. Mr. Dyer's types will unquestionably supply a great desideratum; they are excellent. A fount will soon be received here and put in operation. Immense numbers of tracts and portions of the Scriptures, have already been circulated here, and more will be required. The amount of funds which we shall require for the publication of the sacred Scriptures during the coming year, we cannot well estimate, as all our operations will be new; they must however be large.

Most sincerely yours,

JOHN TAYLOR JONES.

V.

CALCUTTA, OCT. 20, 1836.

MY DEAR FRIEND AND BROTHER—I wrote you a few days ago, and finding the vessel has not yet left the river, send you the annexed copy of a letter to Mr. Gutzlaff. I shall take upon me to make similar inquiries from other sources, taking it for granted that you would have availed yourselves, as a Society, of my residence in the East, for such investigations, did you know where to address me. I have on foot some investigations which will prove important to you in the discussion respecting *the new measures* of the American Bible Society—a discussion which I take for granted will not soon close. I hope to send you the result by the next vessel.

I am greatly astonished at not perceiving any claim set up by the Baptists to their share of capital stock of the American Bible Society. Surely you mean to effect a division somewhat on the principle of that which occurred in the Sunday School Union of Massachusetts. Many of our friends will probably wish to remain united, so far as regards distribution in America. I think we had better withdraw entirely; for if this division be not effected now, there will have to be another public disturbance, and another shock given to kind feelings. As the matter now stands, it becomes us, as friends of Christ, to rally and be united.

The Mission family in Burmah is in usual health.

Yours very truly,

HOWARD MALCOM.

From the Same.

CALCUTTA, NOV. 25, 1837.

DEAR BROTHER—Anxious to anticipate the wants of the American and Foreign Bible Society, (in the formation of which I greatly rejoice) as to information from this region, I wrote a series of questions to Dr. Marshman, and now enclose the reply. I have made similar inquiries of Mr. Gutzlaff, and of Mr. Dyer of Penang, but there has not been time to receive answers. The letter I sent you touching the condition and capacities of our Maulmein printing office, and these documents concerning the Chinese Scriptures, will give you pretty full views on three topics which must be prominent in your deliberations.

From Dr. Marshman to Mr. Malcom.

SERAMPORE, NOV. 17, 1836.

MY DEAR BROTHER—As John alone could answer most of the questions contained in your kind letter, I put it into his hands for this purpose. The chief thing left for me is the manner in which the word for *baptism* was rendered. This was by a character that simply meant to *immerse*. All its derivatives were of course rendered in the same manner.

John's answers are as near the mark as he could bring them; but in things, so much of which remains to be tried, a wide latitude must be given.

I hope the Divine blessing and presence will attend you on your journey to Akyal, Kyak, Phyen, and Arracan. Believe me, my dear Brother in Christ, very affectionately yours.

From Jno. Marshman to Mr. Malcom.

SERAMPORE, Nov. 15, 1836.

MY DEAR MR. MALCOM,—My father has referred your letter to me for a reply to your various queries, as the printing of the Chinese Scriptures is under my more immediate superintendence.

Dr. Marshman will inform you of the bearing of the Chinese word by which he has expressed the rite of baptism. Since the edict of the emperor, forbidding the printing of the Scriptures, I have been diligently employed in arranging for an edition of the Chinese New-Testament; and in improving and enlarging our fount of Chinese types. Mr. Gutzlaff has also sent me a copy of his revised New Testament, of which we are now preparing to print a large edition for him. Dr. Marshman's New Testament was printed with moveable metallic characters, partly punches, partly characters engraved on types with a blank face. To give the advantage of permanent utility to any effort for printing the Chinese Scriptures, however, it is necessary that a punch should be struck for every character which may be required. The Chinese New Testament contains about three thousand different characters; of these we possessed twelve hundred in punches, and we have therefore about eighteen hundred more to strike in order to complete the fount. These are in rapid progress. The expense of a first edition must therefore greatly exceed that of subsequent reprints. The nearest approximation I can make to a correct estimate is, that if you order an impression of 5000 copies of the New Testament, which we shall immediately put to press, the charge would be 6500 rupees, including printing, paper, and binding. The expense of an edition of 5000 copies of the Psalms would be at about the same rate, that is, about 2000 rupees. But Dr. Marshman hesitates to put his version of the Psalter anew to press, except after a close revision, which cannot be made without the assistance of an able Chinese scholar. Such aid, however, he cannot now command in this country; and he would therefore advise you to obtain from Mr. Gutzlaff or some of his friends, a revised version of the translation which has been made in China.

We have been generally in the habit of printing a supplementary number of the Gospels and the Acts for distribution, as separate pamphlets, and would strongly recommend this course to any who wished to make the most of the sacred Scriptures among the heathen.

The version of the New Testament we are now printing is, I believe, well adapted for general distribution among the Chinese. If Mr. Gutzlaff has studied the wants of one class more than of another, he has, I believe, given a preference to the most numerous class of ordinary readers.

I think our fount will be completed in about sixteen months, at the end of which time I shall be prepared to furnish you with a supply of types, sufficient for the printing of a version of the New Testament, the Psalms and Genesis. I have really no data for determining the extent of the fount, but upon a broad guess, I should imagine that a thousand or twelve hundred rupees would meet the expense. The type would be of the same size as that used in the edition of the Scriptures printed here. It is, I think, the smallest size into which it is possible to compress the more complicated Chinese characters. In fact, the size is so contracted that the letters, if cut on wood, and not in metal, would become illegible after a few thousand impressions had been taken of them.

The idea of furnishing you with a set of punches of any other size is, I fear, out of the question. Our punch-cutter could not commence upon them for fifteen or eighteen months, and he could not be expected to complete them under three years. A series of Chinese punches, struck by a native of Bengal, could not be executed without either European or the ablest Chinese superintendence; and as I propose to leave the country in less than two years, no engagement of this nature would be feasible. The paper on which I propose to print the version now in hand is manufactured here, in close imitation of the best and thinnest Chinese paper, and is calculated for printing only on one side of the leaf. It would be easy to prepare paper of sufficient strength of texture to bear the ink on both sides, but considering the imperial prohibition now rigidly in force against foreign works, it seems unadvisable to give to our books the risk, almost the certainty of immediate detection, by so material a departure from the national models of typography.

The American and Foreign Bible Society is much indebted to brethren Yates, Pearce, Malcom, and Jones, for the circulars they have addressed to missionaries in Asia, upon the subject of Bible translation and distribution. Answers to these communications, which we may hope soon to receive, will doubtless put us in possession of valuable and interesting facts, which may be used as safe guides in our future appropriations.

VI.

CALCUTTA, OCT. 15, 1836.

DEAR AND RESPECTED BROTHER—It was with great pleasure that we received your letter under date 1st June, containing *the welcome news* of the formation of the Bible Society, of which you are President. While we have sometimes for a moment regretted, that through one of us referring to the principles on which our Burman brethren had prosecuted their translations, he was the innocent occasion of their being re-

fused aid, we yet felt that it was high time that those principles should be understood, and never feared but that God would provide abundant funds for the translation and circulation of his own word, wherever prosecuted in his fear. The welcome news which your letter communicates—the formation of the “AMERICAN AND FOREIGN BIBLE SOCIETY,” with the special and avowed design of aiding versions of the sacred Scriptures made by Baptist missionaries—fully justifies this confidence, and has excited in the minds of our dear associates and ourselves, the liveliest feelings of gratitude and joy.

You ask us to give you, with as little delay as possible, all the information in our power on the great subject of Bible translation and distribution in India and China. As it regards this country, we have long had it in contemplation, if possible, to secure or prepare, *four* improved versions of the New Testament, namely—the Sanskrit, Bengali, Hindi, and Hindustani, which with the Uriya version, now preparing by our general Baptist brethren, would embrace languages spoken by at least three-fourths of the natives residing in this Presidency, as well as include some millions residing in the other Presidencies of Madras and Bombay. We would enter more fully on the nature of these versions, and the extent to which they would be intelligible, but that our plan is not yet fully settled. As soon, however, as we have had a meeting of our missionary brethren on the subject, a fresh communication shall be despatched to you.

As it regards the Chinese Scriptures, our information is but limited. Dr. Marshman, has translated *βαστιζω*, as did Dr. Carey in *all the versions* he superintended; but whether *his* version is the best which you could reprint, we feel ourselves incompetent to decide.

Wishing that great prosperity in raising funds, and great usefulness in disbursing them, may attend your new institution; and soliciting an interest in your prayers, for the abundant blessing of the Lord to be poured out on this land,

We remain, Dear Brother, Yours most sincerely,

W. YATES,
W. H. PEARCE.

VII.

BIRMINGHAM, JAN. 5, 1837.

MY DEAR BROTHER.—Many thanks to you for a copy of the American edition of the Baptists in America; I like its appearance much. A *third* edition is contemplated in England.

I am making up a packet to go directly, and therefore cannot enter into sundry matters. I wrote according to your request to my beloved friend Yates, and trust you have heard from him before this time. A new, improved, translated version of our Bible will appear, sooner or later, I make no doubt, but it must be a work of time, and of toil, and of prayer.

I suppose the aim in India will be to restrict our denominational

efforts at translation to the New Testament, and co-operate with others in the Old. Yates seems to have made up his mind, to take version after version of the most popular tongues and dialects, and by that means, as is obvious, the great mass of the millions of Asia, will have a New Testament substantially the same. There is something sublime in the thought, that one man, *Carey*, should have laid the foundation; one man, *Yates*, should improve, and perhaps perfect as far as man can the work; and one denomination honoured, *as we may be*, to pour the light and life of Heaven over those vast regions, by an ample distribution of the New Testament *thus prepared*.

You will have heard, by the papers, of the removal of the venerable Dr. Rippon. 'Tis affecting too, to think, how soon the dust of Robert Hall's successor reposes in the same tomb! Ryland, Hall, and Summers, occupy together the same chamber of darkness, but their spirits are before the throne! And moreover, those gloomy precincts are all illumined by THE WORD, which sheds its radiance through the mansions of the dead.

I remain most truly, Yours,

JAMES HOBY.

VIII.

{ MISSION HOUSE, SAULT ST. MARIE,
FEBRUARY 14, 1837.

MY DEAR BROTHER—Our hearts were made to rejoice when we heard of the formation of the *American and Foreign Bible Society*. Its benevolent object must commend itself to those who love the truth. How important, in translating the Scriptures into a foreign language, that it be done so as to leave as little room for doubt and perplexity as possible. Most certainly, the clearer the will of God is expressed, the less room will there be for the admission of error. To cast a veil of obscurity over any part of that Revelation which God has given to man, *must be a sin*, for it opens a wide avenue for the introduction of errors; and oftentimes a greater variety of them than one would at first imagine. And to communicate any part of the will of God in words that have no definite meaning, *when it may be clearly expressed*, must assuredly be casting a veil over it that greatly obscures or conceals from the anxious reader the mind of the Spirit. And for missionaries who feel themselves highly responsible to God for the faithfulness of their labours, to be laid under the fatal necessity of casting such a veil over any part of Divine Revelation, must be extremely painful. We rejoice therefore that God, in his wise and gracious providence, has exonerated them from that necessity.

Brother Cameron, my missionary associate, some time since commenced a revision of Dr. James' translation of the New Testament into the *Ojibwa tongue*. In the prosecution of his labours he however found it easier to make a new translation; though he derives much help from the former. He has completed the Gospel of Mark, and is now upon

Luke, and we feel extremely anxious to have them printed as soon as may be. The object of this letter is to ascertain whether we could obtain any help from your society to aid us in printing it. Has the society any press in operation, or about to go into operation ; if not, could we receive aid in printing it elsewhere ?

Brother Cameron is a good scholar, and is said to be good in Indian. We have several commentaries and critical helps, and I trust we do not altogether neglect to seek for him the Spirit's aid in the great work. He feels conscientiously constrained closely to adhere to the instructions the board of missions gave to their missionaries, "to *transfer* no words which are capable of being literally *translated*."

About two weeks since I returned from a tour of forty miles up the Lake, where I went to visit some Indians. I was absent fourteen nights, every one of which I either slept in the open air, or in an Indian wigwam. The journey was performed on snow shoes, and we had a train of four dogs to carry our provisions and blankets. There were in the whole eight lodges, containing nearly forty souls. I spent two Sabbaths with them ; had two services on each, and a meeting every evening. May God bless the seed sown, and make that little wilderness to become a well cultivated garden. Pray for us, dear brother, that the word of the Lord may have free course and be glorified.

Very affectionately yours,

A. BINGHAM.

IX.

HAMBURG, MARCH 3, 1837.

DEAR BROTHER,—I have been daily looking for a *favourable reply* to my letters to the American and Foreign Bible Society, on the subject of circulating the Scriptures in Germany, but in vain ! I can easily think you will have many calls, especially from your missionaries who labour among the heathen ; and indeed their state is such that ten times more ought to be done for them than has yet been done. But is the state of these heathen by whom we are surrounded, who are only distinguished from the Burmese by name—a name to which they have no scriptural claim—less awful ? As Baptists especially, we cannot hesitate with the answer ; we must reply, no ! Well then, dear brother, let me refresh your memory, and claim for my dear countrymen a share in the love and compassion of American Christians. "Come over and help us." Every thing around us bids us employ this language towards you. Satan is hurling never-dying souls by thousands into that horrible pit from which there is no redemption. Young converts burning with holy zeal for the salvation of souls, and more advanced Christians weeping over those who keep not God's law, and on account of the dishonour done to their Lord and Master, stand ready at a moment's warning, to enter into the field and *enrich their fellow-men with that Book* which is destined to be the lamp to their feet, and the light to their path, to guide them through this wilderness.

The opportunities for circulating the pure word of God are such as to demand immediate attention. Dear brother, I beseech you, help us if you can. I hope to receive a speedy and favourable reply. With much Christian love to yourself and to the managers, I remain affectionately yours in the Lord Jesus !

J. G. ONCKEN.

X.

CALCUTTA, JAN. 24, 1837.

MY DEAR BROTHER,—A few days ago your welcome favour of August 3d, 1836, came to hand, and as the fast sailing ship *The George*, leaves town to-morrow, I take this the first opportunity of replying to it. Our dear brother Pearce would have sent you a longer and better answer had he been in Calcutta, but he left us for his native land on the first instant, and will be absent in all probability a year and a half.

We do not regret having been the incidental means of the formation of the American and Foreign Bible Society, though we do sincerely regret the violation, on the part of the Bible Societies, of those Catholic rules on which they have acted from the beginning in this country, viz. that of encouraging every faithful version of the word of God, without dictating in *any thing* to the translators. They have now assumed a commanding attitude, and have driven us from the common ground on which we could co-operate with them in a common cause ; and thus they have commenced a schism which, if I am not greatly mistaken, will prove detrimental to their prosperity, and in time, to their existence. It ought to be well known that it is contrary to their former proceedings, and that they alone are responsible to God for the mischiefs and miseries that may ensue.

As Baptists, if faithful to Christ and our principles, we shall have no cause to complain of this persecution of our brethren ; it will work together for our good and the spread of divine truth. In all versions where the words that have a meaning are transferred and not translated, the heathen will perceive an express design to keep them in the dark, and this will lead them to further inquiry ; and then in our versions they will find all they wish to know.

I desire, on behalf of my brethren and myself, to return you our best thanks for the aid you have afforded us, after the Bible Society here had refused us all encouragement. It does indeed *strengthen our hands and encourage our hearts*, to persevere in the work ; and long as life and health are spared, we will labour in the good work, trusting to our Heavenly Father to supply us with the means we need. Since the oil has begun to be poured out in so unexpected and wonderful a manner, we believe it will not be stayed while there is a vessel to receive it. Our second edition of the Bengalee New Testament will issue from the press in a few weeks, when I will forward you a copy.

In the absence of brother Pearce, I am engaged in two new versions of the New Testament—the Sanscrit and Hindoostanee. The Sanscrit is the Latin of the East, and is read by all scholars from the Hi-

malaya mountains to Cape Comorin. Having studied this language closely for more than twenty years, and finding that it possesses the power of expressing the original better than any other language; I am desirous of turning my studies to account, by producing a Sanscrit version of the New Testament, which I think is as much needed as was the Bengalee one. The Hindoostanee is the French of the East, and is spoken among the common people to a very great extent, in all the large cities in Hindoostan. I have printed a grammar in this language, and several books in it for the use of schools, and I desire now to consecrate all I know of it to the word of God. The Bible Society are trying to get a simpler version than Martyn's, which is much needed in this language, but I have reason to believe their plans will prove abortive. If successful, still we must have a Baptist version in Hindoostanee, and indeed Baptist versions of the New Testament in all the popular languages of India, or in all the languages that are either extensively read or spoken. *There is plenty of work here both for you and for us.*

There is a version of the New Testament in Hindue executed as far as the 2d of Corinthians, by brother Chamberlain, which we wish to print, when we can get it completed by a competent person. This language is spoken by all the Hindoos, in Hindoostan proper. In these several versions we ask for no assistance but what you may feel at liberty to give, consistently with your obligations to Burmah.

Wishing you all success in your daring and magnificent enterprise, I remain yours in the Gospel of Christ.

W. YATES.

XI.

TUSCALOOSA, APRIL 2, 1837.

MY DEAR BROTHER,—The receipt of your very affectionate letter gave us much pleasure, except that it lessened our hope of seeing you here. Perhaps we may never meet until the Archangel's trumpct shall call us to the judgment bar. How joyful the thought that we shall there meet to part no more!

Brother Maclay has been well received in this state, as the agent of the American and Foreign Bible Society, and has been appointed with brethren Lacy, I. M. Allen, and R. W. Cushman, to represent our State Society in the Bible Convention at Philadelphia. I trust the Lord will guide the deliberations of that meeting, and give the brethren one mind.

I regret exceedingly that any of our brethren should advocate the course pursued by the American Bible Society. Leaving the question, whether the constitution of that society, or the nature of their compact, requires such a procedure, *the procedure itself is directly contrary to the established principle that the Bible, without note or comment, is to be given to the nations.* I do not see how the resolution of February 17th, 1836, can be defended. I do not now speak of transferring the word *παριστῶ*, which I think our translators ought not to have done, and no

modern translator ought to do ; but I refer to the general rule adopted by the American Bible Society, that the Bible should be made *consistent* with the creeds of the denominations represented in it. If a company of Congregationalists, Hicksites, Unitarians, Smithites, &c. should constitute a Bible Society, and employ their learned men to translate the Bible, and should instruct them to translate on the principles of the English version so far as that each denomination might *consistently* use their translation ; every one would see that neither the original Scriptures, nor the English version would be the standard ; but if these denominations *are agreed in any error, their Bible must not condemn that error*. Now shall the Bible govern human opinions ; or shall human opinions govern the Bible ? Which of these shall control and change the other ? **THIS IS THE QUESTION** on which the Baptists are required to take a side ; and I sincerely wish that they were all on one side *as they should be*.

We have many words of Greek origin in our language, which we could not now well dispense with. The introduction of new words tends to change the boundaries that custom had assigned to the meaning and use of old ones. If Matt. iv. 11. were translated "Messengers came and ministered unto him ;" we should scarcely think of messengers from heaven. The Greek word "Angel" has, by use, excluded the general term from this particular application. So the general term "immerse," is now in a manner secularized, having yielded so long, in religious matters, to the Greek word "baptize." But I much dislike the superstitious regard which some seem inclined to render to King James' version. If fifty-four learned men were selected, who possess clear heads and honest hearts, they might find many improvements which they could make in that version without a dissenting voice. Such improvements will sooner or later be made. The progressive changes in our language, and the improvements in Biblical criticism, require it.

Very affectionately yours, &c.

JOHN L. DAGG.

XII.

MAULMEIN, FEB. 4, 1836.

REV. AND DEAR SIR.—The Burman Bible in 4 vols. 8vo. containing nearly 2400 pages, was completed on the 29th of December last. We are now printing a second edition of the Psalms, and are preparing to print a second edition of the New Testament. In the Taling language, the New Testament is nearly translated by a native scholar, a Christian ; but it must be thoroughly examined and revised by one of our number, who is studying Taling for that purpose, before we shall venture to publish it. In the Karen language, the New Testament is in course of translation at Tavoy, and some part of it will probably be printed as soon as we can obtain a complete fount of Karen types, which we are expecting within three or four months.

As to introducing Chinese Scriptures into the south-western part of the empire, I have no doubt it can be done by two routes, from Ava and from Sadiya. But the missionaries at those stations will doubtless be collecting information on that very important point.

It is impossible to say how many Bibles could be judiciously distributed in murmah. If the government was tolerant, I should say tens of thousands, whether they could or would be read immediately or not. But one word from the Viceroy of Rangoon would close that port against our Bibles and tracts, and that port is the key to the whole country; so that we are obliged to proceed prudently; or, if we had a printing establishment in the country, the importation of paper, and even the operation of the press itself, could be prohibited with the same ease.

But we must all go forward, preaching the gospel, and distributing Bibles and tracts in every possible way, and in every language under heaven. If one door is shut up, we must push in at another. *Victory, we are sure, will be ours at last.*

I rejoice in the assurance that we have your prayers; and to every friend of the Saviour I would say, *Brother, pray for us!* May the Lord Jesus Christ be with thy spirit!

A. JUDSON.

XIII.

EDGEFIELD COURT HOUSE, S. C. APRIL 18, 1837.

MY DEAR BROTHER.—I had for several months after my appointment by our association, intended to be present in Philadelphia at the Bible Convention, and the annual meeting of the American and Foreign Bible Society; but I am constrained to remain at home, though much against my will. May the God of wisdom and mercy be with you all, and bring your deliberations to a happy conclusion. I trust that the Convention will be enabled so to discriminate and adjust the whole concern, that the denomination may remain entire and united in their Bible efforts. For my part, I most cordially approve of the organization of the American and Foreign Bible Society, and had I ten thousand dollars to bestow upon benevolent purposes, I would cheerfully put it into the treasury of that Society. Of it I would say, *Esto perpetua.*

My view, upon this subject, is, that your address to the General Convention last year, contained a request to those who should not attend the meeting of the Board, *to send up their opinions of the course which they thought should be pursued*; that the Conference at Hartford was a conference of unauthorized brethren, that is, self-constituted, and not appointed by the Baptists. The Convention in New-York, that formed the American and Foreign Bible Society, stands in the same light; both to be approved or disapproved by the Baptists generally. Your Society was intended as a test of public opinion; and I think that public opinion has most fully sanctioned it;—*it must go.*

When you meet, my body will be in Edgefield, but my soul will be in your meeting.

Affectionately yours,

WM. B. JOHNSON.

XIV.

MOBILE, APRIL 19, 1837.

DEAR BROTHER CONE—I regret that I shall not be able to meet with you at Philadelphia, as duty seems to require that I should continue a little longer in the south. The pressure in the financial concerns of the community in this city, and in New-Orleans, is such, that I cannot expect to do much, still I shall accomplish something, through the blessing of the God of the Bible. He has been with me in the whole course of my journey, and I trust he will be with me to the end.

The noble cause in which we are engaged meets with the unanimous approbation of our brethren to the west and south, except those who are opposed to all benevolent efforts; *and many approve and aid in this*, who have never done any thing before to advance the kingdom of Christ at home or abroad. The course adopted by the American Bible Society is considered by all our Baptist brethren, and by many Pedobaptists of the highest respectability, as unconstitutional, unjust, and unkind. In short, as decidedly *sectarian*, and therefore hostile to the original design of that noble institution. Our brethren consider the course adopted by Bible Societies in three quarters of the globe, as an unholy league to suppress a part of the eternal truth of God, and that it must meet with His disapprobation, and also the disapprobation of all enlightened Christians. The dignified and firm stand taken by our Baptist brethren belonging to the board of the American Bible Society, and the *organization of the American and Foreign Bible Society*, so promptly, after the doings of the board of the American Bible Society had been sanctioned by the Society at its annual meeting, *receive the cordial and warm approbation of the western and southern Baptists*. And as an evidence of this fact, I have received from them by subscription and donation, for the American and Foreign Bible Society \$15,526 60; and bad as the times are, I hope before I return, to increase the sum to \$20,000.

I beg that you will remember me affectionately to all the members of the board, and to the Convention that shall meet in Philadelphia. I pray God that you may all be directed by wisdom from above, and that in singleness of heart, you may pursue that course which shall most effectually glorify Christ, and advance his kingdom in the earth. I hope that none will seek their own things, but the things which belong to Christ. Assure the brethren that nothing shall be wanting on my part to promote the interests of the American and Foreign Bible Society, which I consider the noblest institution on the face of the globe. Its object is to give faithful translations of the Bible to the nations of the earth, *without any human addition, diminution, or concealment*, which cannot be affirmed of any other Bible Society in the world; for it would seem that

they are more zealous to conceal from the nations, the real meaning of the *ordinance of Baptism*, than to give the unadulterated Bible of God to men. But all attempts to conceal the truth will prove abortive. Men may, with equal prospect of success, attempt to stop the sun in his course, as to arrest the progress of the truth of God. I consider my Baptist brethren highly honoured of God, in being chosen of Him, and ordained to be witnesses for Him, of the whole truth. May we be humble and faithful unto death, and He will give us the crown of life!

Respectfully and affectionately yours in Christ Jesus.

A. MACLAY.

EXTRACTS FROM
LETTERS TO THE CORRESPONDING SECRETARY.
MASSACHUSETTS.

{ BAPTIST MISSION ROOMS.
BOSTON, JULY 28, 1836.

Rev. Charles G. Sommers, Corresponding Secretary of the American and Foreign Bible Society, New-York.

DEAR BROTHER—I have the pleasure of acknowledging your letter of the 18th inst. “giving official notice of the organization of the American and Foreign Bible Society, and of their wish to co-operate with the Board of Foreign Missions in giving the Bible to the heathen world; inquiring into the probable amount which the board expect to be able to employ in printing the Scriptures in Asia during the current year; and asking particularly what progress has been made in their arrangements, to print in the Chinese language.”

The spirit imbodyed in your communication, the board are happy to greet with christian cordiality, and the formation of a society whose object is essentially one with their own, and whose co-operation is so promptly tendered, will hasten, it is devoutly hoped, the coming of that day when the gospel of our Lord will be read by every man in his own tongue wherein he was born.

In regard to the probable amount which the board expect to expend in printing the Scriptures in Asia during the present year, I would state that the entire probable expenditure for the year in printing, according to an estimate recently made, and about to be submitted to the Christian public, will amount to at least twenty thousand dollars, provided we are not constrained, by the want of pecuniary means, to reduce our operations in this department. A portion of this sum will be appropriated to the printing of tracts, and the circulation of the Scriptures in western languages, but the estimate was based principally upon the demand for the Scriptures in Asia, and to meet this demand will be a primary object with the board throughout the year.

For printing in the Chinese language, orders were sent out as early as July 1, 1835, to the missionaries of the board at Bankok, to procure, as early as practicable, a complete fount of Chinese types, of Rev. S. Dyer, of Penang, a communication to the same effect was subse-

quently made to Mr. Dyer, and though no information has yet reached us of the execution of these orders, it is presumed they received prompt attention, and that the types are in course of preparation, if not, ready for immediate use. A printing press with paper, &c. were also forwarded to Bankok the last autumn, and intelligence of the arrival of a printer at the same station, is daily anticipated. Mr. Dean, who has resided at Bankok the past year, as missionary to the Chinese, has become sufficiently acquainted with their language to attempt to preach in it, and will be able to render such assistance in superintending the press, it is believed, as may be requisite to ensure a correct publication of the Chinese Scriptures.

Very affectionately yours,

L. BOLLES, *Cor. Sec.*

From the same.

Boston, Nov. 19, 1836.

MY DEAR BROTHER—At a late meeting of the Board of Foreign Missions, I was instructed to return their thanks for the very liberal donation of \$5000 made by your board, for printing and circulating versions of the sacred Scriptures prepared by their missionaries.

In discharging this welcome duty, I am happy to congratulate you on the early and great success of your operations, and to convey my best desires for their advancement till every nation shall be adequately supplied in their own language, with the whole word of God.

United with you in principle, aim, and effort, we regard your prosperity as essentially one with our own. We specially note, with the liveliest satisfaction, the coincidence of your views with ours, relative to the entire and faithful translation of the Scriptures, as made by our missionaries, and rejoice in the assurance we are authorized to cherish therefrom, that your co-operation with us, so promptly and efficiently commenced, will be perpetual, and adequate to all our need.

Very affectionately yours,

L. BOLLES, *Cor. Sec.*

From the Same.

Boston, March 15, 1837.

DEAR BROTHER—The Baptist Board of Foreign Missions gratefully acknowledge the additional grant of \$5000 from the Board of the American and Foreign Bible Society; \$2000 of the same being appropriated for printing and circulating the Chinese Scriptures; \$1000 for printing and circulating the Karen Scriptures; \$1000 for printing and circulating the Siamese Scriptures; and \$1000 for printing and circulating the Shyan Scriptures.

I need not assure you that these appropriations will be faithfully

applied, nor request your prayers with ours that they may greatly advance our common aim.

In regard to China, I am happy to say, the board cordially respond to the views expressed in your late communication. Their attention has been for some time directed to that vast field for missionary effort, and measures have been put in train for entering into it at several distinct points. On the south at Bankok, three missionaries of the board are in a course of preparation for the work; one of them already sufficiently familiar with the Chinese language to preach the Gospel, and to judge of the comparative faithfulness of the several Chinese versions of the Scriptures. There is also a missionary printer, with a press, and other apparatus for printing in Chinese, to such extent as may at present be demanded, and no time will be lost to secure to it from time to time, all requisite enlargement. The board indulge the hope that in supplying the Chinese with the preaching of the word, and especially with copies of the Scriptures, on the South of China, in Siam and Cochin China, and the numerous islands of the China Sea, thronged with Chinese emigrants, they will be permitted to bear an equal part with the most favoured missionary institutions.

But it is on the south west and western borders of China, that the board look with peculiar interest. From the several stations in Burmah Proper, and the British Provinces already occupied by missionaries; and from Zeume, and other interior regions of Laos, where the board contemplate the early establishment of others, and still more from the mission recently commenced in Assam, it is believed facilities exist and will arise for disseminating the word of God within the Chinese empire, such as at present can nowhere else be found. Whatever they may prove to be, our reliance is on the grace of God, and the cordial co-operation of our brethren, that we shall not fail to improve them with an interest and fidelity corresponding in some measure, to the blessedness of the privilege which they involve. God hath set before us an open door. Let it not be said that we are slow to enter in.

Very affectionately yours,

L. BOLLES,
Cor. Sec. B. B. F. M.

RHODE ISLAND.

VALLEY FALLS, CUMBERLAND, R. I. JULY 18, 1836.

To the Rev. C. G. Sommers, Corresponding Secretary of the American and Foreign Bible Society.

SIR—It gives me pleasure to inform you, that a deep interest has been awakened among Christians in this place, by the address of the American and Foreign Bible Society, in the great object for which that society was formed. As a pleasing evidence of that interest, a society was formed on the 17th instant, under the name of the Valley Falls Foreign Bible Society. It already numbers fifty members.

NEW-YORK.

Extract from the first Report of the Bible Society, of the Otsego Association, Auxiliary to the American and Foreign Bible Society.

This society was organized by the unanimous vote of the delegates of the Otsego Baptist Association, at the close of the session in Frankfort, Sept. 1, 1836. It was the cordial response of this body to the solemn appeal of the parent society, for the aid and co-operation of the churches in the glorious work of giving the *entire word of God* to a perishing world.

While this society deeply deplores the *folly* and *injustice* of the decision which sundered the bonds of union between the Baptist denomination and the American Bible Society, it rejoices in the manifestation of those pure and inflexible principles which have ever characterized the denomination, and which on that trying emergency actuated those concerned in the transaction, to spurn the bribe offered for the sacrifice of truth and principle, and promptly to organize the American and Foreign Bible Society.

Though some may think the time to build had not come, and that the step was hasty and injudicious; yet it is believed if the peculiar circumstances of the case were fully known and duly considered, there could be but one opinion on the subject, and that all would approve and support the measures pursued.

We are happy to say, that in this vicinity there is little or no opposition to the course adopted, and we confidently hope this society will contribute its full share of funds necessary to carry forward the great and glorious designs of the parent institution.

HAMILTON LIT. AND THEOL. SEM. MARCH 1, 1837.

REV. C. G. SOMMERS,—DEAR BROTHER—We have ever regarded that Providence which led to the formation of the American and Foreign Bible Society, as one fraught with the greatest interest to us as a denomination, and to the world. The peculiar circumstances under which we were then placed, demanded on our part immediate and decided effort. And though the course adopted by us, has been, to quite an extent, an independent one, yet it has been supported, and we trust will still receive the sanction of high heaven. With an interest almost unparalleled, our brethren have come forward to support by their prayers and their liberal contributions, this great and noble cause; and may we not with propriety regard the past, as an earnest of what shall be; as a *pledge* that these efforts, and these prayers, shall never be stayed, until the word of truth shall be translated into every language and distributed among all people? We rejoice that such a spirit is being kindled in the hearts of our brethren, and trust the same is in exercise among ourselves. Realizing in some degree the obligation of the church to give the world the Bible *translated*—and wishing to share

in the privilege of carrying forward so generous and noble a cause, an organization was formed in this institution, on the 26th of last July, called the Bible Society of Hamilton Institution, Auxiliary to the American and Foreign Bible Society. Our Constitution is in the main the same as recommended by the Parent Society.

ELBRIDGE, APRIL 15, 1837.

DEAR BROTHER SOMMERS,—There is but one voice in the whole Baptist denomination in this section of the country, and that is for the American and Foreign Bible Society; and I most sincerely hope that there will be but one voice in the convention.

VERMONT.

SHAFTSBURY, APRIL 8, 1837.

DEAR BROTHER SOMMERS—At a meeting of the Shaftsbury Baptist Association in June last, a resolve was passed, approving the formation of the American and Foreign Bible Society, accompanied by a further resolve, to raise within the association the sum of \$200.

NEW-JERSEY.

IMLAYSTOWN, N. J., JULY 8, 1836.

DEAR BROTHER SOMMERS—The friends of the good cause in Upper Freehold, having had the claims of the American and Foreign Bible Society presented before them, they at once resolved to form an auxiliary society, called "the Bible Society of the Baptist Church and Congregation of Upper Freehold;" as the proceeds of that society, I now forward you \$30 to constitute me a life member of your noble institution. Since I have known this church, (now fourteen years,) I have never seen any thing proposed to them which they were more willing to lay hold of with one heart and with one soul. When the matter was first proposed for their decision, and those in favour requested to signify it by saying "ay," an old mother in Israel present, exclaimed aloud, "*I, and both hands too.*" This aged sister is a poor widow: at first she thought she would give \$1—but as she thought again—she recollected that she had \$3 laid by to bear her expenses in going to visit her children, seventy or eighty miles distant. After a little reflection, she came to me with the whole amount, saying, "I have concluded my children can do much better without seeing me, than the poor Burmans can do without the bible; here it is, I give it to the Lord." I am happy to hear of the surprising success of the Parent Society. May the Lord continue to bless the object abundantly.

I remain yours affectionately in a precious Redeemer.

JAMES M. CHALLISS.

CEDARVILLE, DEC. 3, 1836.

DEAR BROTHER—When I providentially came to this place last June, I found the whole community in a state of extreme agitation, and the theme of all conversation was the new Baptist bible; almost every hour, I was asked the question, “have you seen the new Baptist bible?”—and when I replied negatively, together with the declaration that I had not heard there was such a “new bible,” the inquirers were astonished, to think of my coming direct from Philadelphia to this remote place, without seeing or knowing any thing of “that sacrilegious attempt to make a new bible”—and that the said Baptist bible was now in circulation. The effect which these reports had, was of an unhappy nature. The Baptist cause was at a low ebb. The few Baptists themselves were almost ready to believe, that there was indeed a new Bible to be imposed upon them by a “Baptist ecclesiastical council,” of the nature of “the General Assembly” or “the General Conference,” so boldly were these reports uttered. The friends of the Baptist cause began to regret, that they had declared themselves friendly to such innovators; every thing looked gloomy—and I felt that it was high time to examine into the thing. I asked where the reports came from, and they were all traced to Mr. ****, a Methodist local preacher, who was very busy in riding throughout the whole country, spreading the report; and not content with endeavouring to make enemies to the Baptist cause; in one instance, he went to the house of an old Baptist lady, who is in her dotage, and told her that the Baptists were making a new bible, and that they were going to take all the old ones from their members. This good old sister, who was very much attached to her old fashioned Baptist bible, was nearly frantic at the thought of losing her bible, and declared that they should never have it: for she “would hide it and fight for it.” This is but one instance out of many of a similar kind. I sent to this “Alexander the Coppersmith,” a copy of the constitution of the American and Foreign Bible Society, and positively contradicted the reports in circulation, and soon convinced the reasonable part of the people, of the absurdity of the thing, from the nature of the Baptist churches, each being INDEPENDENT. Another report which this man circulated, was that the Baptists already had a translation of the New Testament, which they had adopted, and that it was by Alexander Campbell, a Baptist preacher of Virginia. I soon let them into the real secret, that the honesty of such men as Drs. Campbell and Macknight, of the church of Scotland, would not allow them to *transfer* a word that could be *translated*.

These statements had the desired effect; the matter soon died away, and those who for a time were prevented from uniting with the Baptists by these reports, have since come out and joined us.

The community having heard so much on the subject of the “new bible,” I have been at some pains to disseminate information on the subject of the American and Foreign Bible Society—and since they have an understanding of the subject, they have felt an anxiety to do something for the cause. Pursuant to public notice, the ladies in the

bounds of this church and congregation, met on Thursday evening, December 1st, and organized the "Cedarville Female Bible Society, auxiliary to the American and Foreign Bible Society."

E. D. FENDALL.

MORRISTOWN, N. J. MARCH 6, 1837.

MY DEAR BROTHER—The receipt of the first number of "Quarterly Papers" issued by your board affords me a favourable opportunity of communicating to you the views and action of the Baptist church here, in relation to the American and Foreign Bible Society.

The circumstances under which the Society has originated are not only so peculiarly interesting in themselves, but its objects are so grand and important in their nature and bearings, that no true Baptist can remain an uninterested or inactive observer of its progress.

The church here has long been in a very feeble state, and unable to contribute much towards any public object. But the high claims of the Society have roused their christian feelings, and determined them to do *what they can* in the good cause.

I remain your most obedient servant,

WM. SYM.

PENNSYLVANIA.

INDIAN SPRING, MARCH 3, 1837.

DEAR BROTHER SOMMERS—Annexed I send you a copy of the resolutions passed prior to the formation of the Bible Society in this place.

Whereas, by the late decision of the American Bible Society, refusing to grant aid to any translations of the Scriptures which do not conform to the received English translation; by which the Baptist denomination must either recall the translations made by them, or depend upon their own resources for support: therefore,

Resolved—That we deem it the duty of every member of the denomination to use their utmost endeavours to support those translations already made, and those which may be made by our brethren amongst the heathen, conforming strictly to the original.

Resolved, That we form ourselves into a society, to be called the "Beech Woods Bible Society, Auxiliary to the American and Foreign Bible Society."

May the Lord abundantly bless your labours for the promotion of His cause, and hasten the time "when the heathen shall be given to Christ for his inheritance."

Yours in Gospel bonds,

SAMUEL MILES.

CONNECTICUT.

HARTFORD, MAY 23, 1836.

DEAR BROTHER—You are probably aware, that soon after the act of the 17th of February, the Baptists of this city subscribed over \$500 for the Burman Bible. A meeting was called this evening to consider through what channel the money should pass to the object. The result is, to form here a Bible Society; and then dispose of the fund by its board.—Our Hartford brethren *approve cordially* the action had at New-York.

Yours truly,

AUGUSTUS BOLLES.

On the 8th of June, the Connecticut State Convention formed itself into a Bible Society, Auxiliary to the American and Foreign Bible Society; and passed Resolutions approving the objects contemplated by the American and Foreign Bible Society; they have contributed in all \$1500, to aid in translating and circulating the Sacred Scriptures.

DELAWARE.

WILMINGTON, DEL. APRIL 3, 1837.

I have the pleasure to inform you that the interest of the church under my pastoral charge in this city, in the great bible question, is of a sound description. Last month we organized a society, called the "Delaware and Foreign Bible Society," Auxiliary to the Parent Institution, and designed to cover the whole of this Peninsula; we are as yet comparatively few in numbers, (about 70,) and have raised near seventy dollars, thirty of which are to constitute our Pastor a life member.

Our design is to labour for this cause among those churches in this state, which have not contributed generally to the cause of benevolence. We hope and believe that there are individuals in these churches who will esteem it a privilege to give of the substance the Lord has loaned them, to distribute the pure word of life to the destitute nations of the earth. O, that our efforts may be the subject of your prayers.

I remain, your brother in a precious Christ,

C. W. DENISON.

SOUTH CAROLINA.

ROBERTVILLE, S. C. FEB. 22, 1837.

REV. AND DEAR SIR—In compliance with a request some time since made, through the American Baptist, and in the discharge of an official

duty, I now inform you of the organization of a society in this section of country, auxiliary to the American and Foreign Bible Society. Indisposition, with an unusual pressure of other business, forms my apology for not having communicated with you at an earlier period.

At its Anniversary held in Robertville, on the first sabbath in October, 1836, the board of managers of the Union Bible Society of Beaufort District, recommended that the District Society relinquish its connexion with the American Bible Society, to which it had been hitherto auxiliary, and unite itself with the American and Foreign Bible Society. A resolution was then proposed, and unanimously adopted, so modifying the original constitution, as to make us auxiliary to your body.

With our fervent prayers that this enterprise may be amply sustained, and fully succeed,

I remain very respectfully yours, &c.

JOS. T. ROBERTS, M. D.
Cor. Sec. U. B. S. B. D.

KENTUCKY.

BOWLING GREEN, APRIL 13, 1837.

REV. AND DEAR SIR—Owing to circumstances which it is not necessary to mention, I, instead of the Secretary of the *Bethel Bible Society*, give you an account of the formation of said society. It was organized in March last—adopted the constitution recommended by the American and Foreign Bible Society, an auxiliary of which it wishes to be considered. I will take the liberty of saying that the Baptists in the western part of Kentucky, and I believe throughout the state, most heartily approve of the formation of the American and Foreign Bible Society. They are of opinion that the denomination will accomplish much more in giving the Bible to the heathen in this way than would be accomplished if their funds were sent directly to the Baptist Board of Foreign Missions. Elder A. Bennett, though the most popular minister ever sent out from the east, has not been able to effect as much in the west, (I mean to collect as much money for Foreign Missions,) as elder Maclay has done for the bible cause. The Baptists in these ends of the earth wish for a bible society.

I am, Rev. and dear Sir,

JOHN PENDLETON.

ALABAMA.

FOSTER'S POST OFFICE, JANUARY 10, 1837.

THE brethren in this state seem to be aroused to a sense of their duty, and the cause of benevolence seems to be spreading wider and wider, and taking deeper and deeper root in the hearts of the brethren

in Alabama. And, O my dear brother, it gladdens my heart, and causes me to give thanks to the God of all grace, for warming up the hearts of the brethren, and causing them to send the bread of eternal life to the dying heathen world.

ROBERT S. FOSTER.

ILLINOIS.

CHICAGO, MARCH 28, 1837.

EVERY church of our association either has, or will contribute to sustain the operations of the American and Foreign Bible Society.

ISAAC T. HINTON.

MONTGOMERY COUNTY, N. Y.

IN the eight months I have been employed, I have travelled 3,605 miles, preached 120 times, have addressed 112 congregations, on the objects and claims of your society, in connexion with preaching or without it. Have attended one state convention, five associations, assisted in forming three Associational or county societies, attended and preached at the anniversaries of four others, have promoted the claims of your society to a majority of the churches, in eight associations, and to some of the principal churches in eight other associations. From a very few of these churches I have received contributions in cash; and from the majority, pledges of money to be paid into the auxiliary treasuries, before your first anniversary; and encouragements of annual contributions in future. From these sixteen associations encouragements have been given of raising \$10,000 the current year, and we may with confidence expect, at least, \$8,000. These estimates include what has already been paid over, which is but a small part of the sum. I have received in cash \$579 95.

DANIEL HASCALL.

RAISIN RIVER BAPTIST ASSOCIATION.

DETROIT, JUNE 2, 1836.

The committee on the Bible question reported as follows;

Whereas the recent unjust measure of the American Bible Society, refusing to aid in the circulation of the sacred scriptures, translated into foreign languages, where the term *Baptizo* and its cognates are translated, thereby virtually excluding the Baptist denomination from all participation in funds *partly* their own, has resulted in the formation of the American and Foreign Bible Society, by the Baptist denomination, in the city of New-York, on the 13th of May last: And, whereas, the appropriation of \$5000 by the American Bible Society, made for the express purpose of circulating the Burman Bible, by the above measures, has been withheld: Therefore,

Resolved, That the formation of the American and Foreign Bible Society, merits our decided approbation, and we pledge ourselves to sustain them in their arduous and praiseworthy undertaking by our liberality and prayers.

Resolved, That this association form itself into a Bible Society, auxiliary to the American and Foreign Bible Society.

If indeed it be necessary further to exhibit the views of American Baptists in regard to the importance of a distinct Bible organization, the following sentiments, expressed by Delegates to the Convention in Philadelphia, will show that unanimity prevails to an extent surpassing the most sanguine expectations of the early friends of the American and Foreign Bible Society. From documents in our possession, it would be easy to multiply evidence upon this subject, but sufficient has, we think, been produced to make it incontrovertible that Baptists *cannot be divided*, where the truth of God's word is concerned.

Mr. Tinsley, of Virginia, said that he had travelled through several of the Southern States, and that he had heard, he might say, only one opinion, and that was in favour of a distinct organization: and that we must have. We wanted, he repeated, a distinct organization, which would sustain the reputation and character of the denomination. The time had come, and the opportunity was not to be lost.

Mr. Gear of Ohio, observed that the people of the west were looking forward to a distinct organization. He wished most ardently that that object were accomplished. He looked upon it as a grand—a magnificent—a glorious scheme. He felt that they were bound to go forth in the name of Jehovah. They should go in the way that God had marked out, and the holy undertaking would be carried into successful operation.

Mr. Armstrong, of N. C., remarked, that when the convention which had been held in the state of North Carolina adjourned, the result of their deliberations was decidedly in favour of a distinct organization, and that it should be immediately formed.

Mr. Love, of Tennessee, stated that the sentiments of the Baptists in the Eastern and Western divisions of the State from whence he came were, that it was the duty of the denomination to form a new and distinct society for the translating, printing, and circulation of the sacred Scriptures.

Mr. Green, of Mississippi, observed that the Baptists of that State, as far as he knew, approved of the organization of a new Society.

Mr. Booth, of Michigan, could state, as the delegate from the State of Michigan, that the Baptist denomination there desire a separate organization, and say they are willing to do all that lies in their power to sustain it.

SOCIETIES AUXILIARY

TO THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Oliver-street Female Bible Society,	Recognised, May 18.
Upper Freehold Bible Society,	Aug. 3.
Valley Falls Bible Society, R. I.	do.
Raisin River Bible Society, Michigan,	do.
Connecticut State Bible Society,	Sept. 7.
Bible Society of the Baptist Church, Hamilton,	do.
Louisville Bible Society, Kentucky,	do.
Stamford Bible Society, Connecticut,	do.
Stanton-street Bible Society, New-York City,	do.
Laurens-street Bible Society, do.	do.
Bible Society of the Eastern Shore, Virginia,	do.
Orleans County Bible Society,	Oct. 5.
Half Moon Bible Society,	do.
Annsville Bible Society,	do.
Westchester County Bible Society,	Nov. 2.
Bible Society of the Bridgewater Association,	do.
do. do. Pearl-street Baptist Church, Albany,	do.
do. do. Grand River Association,	do.
Otsego Bible Society,	do.
Hudson Bible Society,	Dec. 7.
Lexington Bible Society, Kentucky,	Jan. 4.
Bible Society of the South Baptist Church, New-York City,	do.
Bible Society of Saratoga County and its Vicinity,	do.
Cedarville Female Bible Society,	do.
Wayne County Bible Society,	Feb. 1.
Ontario Association Bible Society,	do.
Bible Society of the Saratoga Association,	do.
Catskill Bible Society,	do.
Troy Baptist Bible Society,	do.
Worcester Association Bible Society,	do.
Alabama Baptist Bible Society,	do.
Rensselaer County Bible Society,	Mar. 1.
Bible Society of the Seneca Baptist Association,	do.
St. Lawrence County Bible Society,	do.
Northern Baptist Association Bible Society,	do.
Ashtabula County Bible Society, Grand River Association,	do.
Courtland Association Bible Society,	do.
Cayuga County Bible Society,	do.
Bible Society of the North Baptist Church,	do.
Elizabethtown Bible Society,	do.
Union Bible Society of the Beaufort District,	do.
Livonia Bible Society,	Apr. 5.
Chenango do.	do.
York Bible Society,	do.
Alleghanytown and Pittsburg Union Bible Society, Penn.	do.
Bible Society of the North Beriah Church and Cong. New York city	do.
Female Bible Society do. do.	do.
Bible Society of Burnt Hills, New-York,	do.
Bible Society of the 2d Baptist Church, Middletown, N. J.	do.
Beech Wood Bible Society, Pennsylvania,	do.
Bible Society of the Baptist Church, Morristown, New-Jersey,	do.
Elim Bible Society, South Carolina,	do.
Passumic Bible Society,	do.
Bowling Green Bible Society, Kentucky,	do.
Bible Society of Hamilton Institution,	do.
Oneida Welsh Baptist Bible Society,	Apr. 22.
Delaware and Foreign do.	do.

Bible Society of the Otsego Association,	Recognised Apr. 22.
Shaftsbury Centre Bible Society,	do.
Baptist Youth's Burman Bible Society, Oliver-st. N. Y. City,	do.
Bible Society of the 1st Baptist Ch. and Cong., Maceden, N. Y.	do.
Bible Society of the Baptist Ch. and Cong., Whitesboro. N. Y.	do.
Athens Bible Society, New-York,	do.
Massillon Bible Society, Ohio,	May 3.
Jefferson Bible Society,	do.
Onondaga Bible Society,	do.
Bethel Bible Society, Kentucky,	do.
Bible Society of North Adams, Massachusetts,	do.
Great Valley Bible Society, Pennsylvania,	do.

Other auxiliary societies have probably been formed, from whom no official information has been received. Such societies are requested, as soon as convenient, to transmit to the Corresponding Secretary the name of the Society, the time of its formation, the amount subscribed and collected, and the names and residence of their officers.

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Colgate, John, do	Smith, Edward, do
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 Banvard, Joseph, South Bap. Ch. N. Y.
 Brown, Amasa, do
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 Dye, W. G., Granville
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 Going, Jonathan, D. D. Brooklyn, N. Y.
 Griswold, —Swainsville
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 Jones, Tho. G., Wooster, Ohio.
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 Otis, Nathan, Caroline, New-York
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 Perkins, Aaron, Hamilton, New-York
 Pomeroy, J., Clifton Park, New-York
 Purrington, D. B., Freetown
 Park, F. S., West Troy, New-York
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 Quin, Michael
 Raymond, J. H., Hamilton, New-York
 Roberts, Philip, Jr. Pleasant Valley, N. Y.
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 Sutton, Amos, Missionary, Orissa
 Stetson, Nathan, Philadelphia
 Southwood, William, Petersburg, Va.
 Spencer, Wm. Jacksonville, Illinois
 Skinner, Henry C., Madison. New-York
 Smalley Henry, Cohansey, New-Jersey
 Spaulding, Silas; Pawtucket
 Shadrack, William, Alleghanytown, Pa.
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 Safford, Henry, Keeseville, New-York
 Smith, Samuel, Cape May, New-Jersey.
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 Tandy, William, Kentucky
 Tucker, J. N. T., Madison Co. N. York
 Vinton, J. H., Burmah
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 Winslow, Octavius, Brooklyn, N. York
 Wilkes, Thomas
 Wade, Jonathan, Missionary, Burmah
 Wilson, Samuel, Catskill, New-York

Wescott, Isaac, Stillwater, New-York
 Winter, Thomas, Northeast, do
 Williams, Samuel, Pittsburg, Pa.
 Welsh, James E., Burlington, N. Jersey
 Wilson, Charles E., Norristown, Pa.
 Wheelock, A., Owego, New-York
 Walker, Joseph, Marcus Hook, Pa.
 White, Samuel, Staten Island, N. York
 Yates, William, Missionary, Calcutta

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 Edmunds, James, Hamilton, New-York
 Fox, Albert R., New-York
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 Gregory, Stephen, Sand Lake
 Garnsey, Dutchess County, New-York
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 Halsted, Benjamin, do
 Houghton, G. W., do
 Hill, Hiland, Catskill, New-York
 Harris, David T., New-York city
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 Miller, Hugh, New-York city
 Mc Cutchen, Wm. M. do
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 Martin, S. R. New-York city
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 Newton, John M., Albany, do
 Olmstead, Jonathan, Hamilton, N. Y.
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 Probyn, Edward, do
 Peck, Daniel, Albany, New-York
 Platt, Nathan C., New-York city
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 Stewart, David
 Smith, Ezra, New-York
 Soulden, William, Albany, New-York
 Shaw, Samuel, do
 Smith, R. C. South Bap. Ch. N. Y.
 Sommers, Thomas, S. do
 Trumbull, Chauncey
 Turk, Peter, Macedon, Wayne Co. N. Y.
 Whipple, John, G.
 Wellslager, John, N. Y. city
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 Whippel, Otis, Greenwich
 Young, Nathan, Brooklyn, N. Y.
 Williams, William, New-York city
 Woodruff, Halsey, Albany, do
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 Wyckoff, J. N. do
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